

Buddha sāsanaṃ ciraṃ tiṭṭhatu

The Noble Path to Eternal Bliss

THE ESSENCE OF VISUDDHI MAGGA

Volume II

by

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‘Visuddhi Magga’ describes the Noble Path that systematically purifies the mind totally by developing morality, mental concentration and wisdom to attain the noblest and happiest life and to enjoy the unique bliss of Nibbāna for ever.

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Mehm Tin Mon, Dr.

The Essence of Visuddhi Magga (Volume II)/ ဝထမအကြိမ်

Dr. Mehm Tin Mon - ရန်ကုန်၊

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• **PREFACE**

The Most Fortunate Event

It is extremely rare for a Fully Self-enlightened Buddha to appear in the world, and it is extremely difficult to attain the human existence. So to come across the teachings of the Buddha, who is truly omniscient and omnipotent, in the present human existence is the most fortunate event for us!

The teachings of the Buddha reveal the true nature of existence in minute detail and provide us the most valuable knowledge how to lead a noble and happy life and how to gain our liberation from all suffering in order to enjoy the eternal peace and unique happiness of Nibbāna in this very life.

The Essence of the Buddha's Teachings

The essence of the teachings of the Buddha is the Four Noble Truths and the Noble Eightfold Path which consists of the Noble Threefold Training – the Training of Morality, the Training of Concentration and the Training of Wisdom. The Noble Threefold Training can totally purify the mind in seven stages by systematically developing morality, concentration and wisdom and eradicating all defilements (*kilesās*), such as *ignorance* of the Four Noble Truths, *craving* for sensual pleasure, *anger* and *hatred*, which are the root causes of all unjust, evil actions and all suffering in the world.

It is a glory of Buddhism to make intellectual enlightenment an essential condition of salvation. In Buddhism morality, concentration and wisdom are inseparable from one another. While morality forms the basis of the higher life, concentration and wisdom complete it.

Meditation Takes an Important Role

The guidance for undertaking the Noble Threefold Training is fully described in 'Visuddhi Magga', compiled by Venerable *Buddhaghosa* from Pāli Texts and Commentaries of Tipiṭaka. Visuddhi Magga has been translated into Myanmar language by *Venerable Nandamālā* and *Venerable Mahāsī Sayādaw*, and into English by *Pe Maung Tin* under the title of 'The Path of Purity' and into English by *Bikkhu Ñāṇamoli* under the title of 'The Path of Purification'.

On the foundation of pure Morality, the Training of Concentration is accomplished by undertaking Tranquillity Meditation (*Samatha Bhāvanā*), and the Training of Wisdom is accomplished by undertaking Insight Meditation (*Vipassanā Bhāvanā*). So meditation plays the major role in the Noble Threefold Training.

Nowadays many people all over the world are enthusiastically undertaking meditation, usually without understanding the principles, procedure and objective of meditation. In order to make the exposition of the Noble Threefold Training in Visuddhi Magga clearly and easily comprehensible and readily accessible, ‘*The Essence of Visuddhi Magga*’ is now written in simple, plain language in two volumes.

‘The Essence of Visuddhi Magga’

In Volume I the Training of Morality and the Training of Concentration (Tranquillity Meditation) has been clearly described. In the present Volume II the Training of Wisdom (Insight Meditation or Vipassanā) will be vividly and systematically described. In this description the teachings of the *Pa-auk Tawya Sayādaw*, **Venerable Āciṇṇa**, *Dhammācariya* and *Aggamahākammaṭṭhānācariya*, will be incorporated. Pa-auk Tawya Sayādaw is teaching the Noble Threefold Training at the present time in more detail than Visuddhi Magga and he is teaching very successfully to meditators from all over the world.¹

The Field of Vipassanā Meditation

The field of vipassanā is entirely ultimate realities which make up mind and body and which really exist in the universe. They constitute the five aggregates which manifest as living beings, the twelve bases which give rise to consciousnesses and mental factors, the eighteen elements (*dhātu*) which show the absence of I, the twenty-two faculties which have control over their respective fields, and the twelve factors of Dependent Origination (*Paṭiccasamuppāda*) which beautifully explain the round of birth-and-death of all beings in the thirty-one planes of existence. As these entities represent the soil in which wisdom grow and the first two Noble Truths, they must be investigated penetratively and thoroughly in vipassanā.²

After developing the ‘purity of morality’ (*sīla-visuddhi*) by moral training³ and the ‘purity of mind’ (*citta-visuddhi*) by the training of concentration⁴, the mind becomes totally pure and sparkling, radiating

very bright and penetrative light. With the help of this light meditators can undertake insight meditation properly.

Then a meditator undertakes *meditation on defining materiality* (*rūpa-kammaṭṭhāna*) and *meditation on defining mentality* (*nāma-kammaṭṭhāna*). He analyzes mind and matter with wisdom, associated with the right concentration, into their ultimate components – consciousnesses, mental factors, and ultimate materialities (*cittas, cetasikas and rūpas*). He defines each of these ultimate realities by its characteristic, function, manifestation and proximate cause to develop the ‘*knowledge of defining mentality-materiality*’ (*nāmarūpa-paricchedañāṇa*) and the ‘*purity of view*’ (*diṭṭhivisuddhi*)⁵ correctly.

The compactness of mental groups (minds) and material groups (*rūpa-kalāpas*) must be broken (*ghana-vinibbhoga*) to penetrate into the ultimate realities and the characteristic of not-self (*anatta*).^{6,7}

Next the four causes – *kamma, citta, utu* (heat), *āhāra* (nutriment) – that give rise to materiality, and the causes that give rise to the cognitive series of consciousness in the six sense-doors are discerned by direct knowledge. Also the causes and the effects of Dependent Origination (*Paṭiccasamuppāda*) are discerned and verified to clarify all doubts, pertaining to the past, to the present, and to the future, and to develop ‘*the knowledge of discerning the causes of mentality-materiality*’, (*Paccayapariggahañāṇa*) and ‘*the purification by overcoming doubt*’ (*kaṅkhāvitarāṇa-visuddhi*).

It is clearly stated in Visuddhi Magga⁹ and Abhidhamma Commentary¹⁰ “that one cannot emancipate from the round of misery without discerning the causal relations of Dependent Origination.

Again, in undertaking vipassanā, all mentality and materiality, causes and effects, internal and external, pertaining to the past, to the present and to the future, are defined as impermanent (*anicca*), suffering (*dukkha*), and not-self (*anatta*) in turn as directed in Paṭisambhida Magga Pāḷi¹¹, Saṃyutta Pāḷi¹², Visuddhi Magga¹³, etc.

Many practical methods for investigating, discerning, and defining formations in various ways are employed to get the results described in Piṭaka literature, to develop ten insight knowledges, to achieve the total purification of the mind, and to realize the highest goal of emancipation from all suffering.

Try to Achieve the Best Goal

As this final goal of the liberation from suffering and enjoyment of eternal peace and bliss of Nibbāna is still possible in the Buddha's Dispensation (*Sāsana*), all upright and able persons should undertake the Noble Threefold Training enthusiastically and strenuously to achieve this best goal in this very life!

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6. Abh. A. 2.47 7. Vs. 2.276
8. Vs. 2.233 9. Vs. 2.221 10. Abh. A. 2.189
11. Ps. 51-52 12. S. 2.258 13. Vs. 2.242-243,
265-267

A.	=	<i>Aṅguttara Nikāya</i>
Abh. A.	=	<i>Abhidhamma Commentary</i>
D.	=	<i>Dīgha Nikāya</i>
M.	=	<i>Majjhima Nikāya</i>
S.	=	<i>Samyutta Nikāya</i>
Ps.	=	<i>Paṭisambhidā Magga</i>
Vs.	=	<i>Visuddhi Magga</i>
Ṭī	=	<i>Ṭīkā</i>
Mahāṭī	=	<i>Mahāṭīkā</i>

• INTRODUCTION

The Noble Path to Eternal Bliss

The Noble Path to Eternal Bliss is the Noble Eightfold Path discovered by the Buddha and taught by the Buddha more than 2600 years ago. Many Arahants (Perfect Persons) have walked on this Path and reached Nibbāna, enjoying eternal peace and unique happiness while they were still alive and after they passed away.

The eight factors of the Noble Eightfold Path are classified as the **Noble Threefold Training** known as:

- 1 **Training of Morality**, which eliminates gross, violent defilements,
- 2 **Training of Concentration**, which eliminates all moderate defilements that have arisen in the mind, leading to the purity of the mind,
- 3 **Training of Wisdom**, which eliminates all defilements together with their roots or latent defilements leading to the noblest state called Arahantship.

Thus the Noble Threefold Training systematically eliminates all defilements (*kilesās*), which are the causes of all evil actions and all suffering in the world.

Ten Defilements (*Kilesās*)¹

The defilements are ten immoral mental factors (*akusala cetasikas*) which defile, debase, agitate, inflict and burn the mind whenever they arise in the mind. The minds of worldlings are usually under their influence and that is the reason why worldlings forget meritorious deeds, brood over evil thoughts, enjoy sensual pleasure and perform wicked actions. The ten defilements are:

- 1 *Lobha or taṇhā* – greed, craving, attachment
- 2 *Dosa* – anger, hatred, ill will
- 3 *Moha or avijjā* – ignorance, delusion
- 4 *Māna* – pride, conceit
- 5 *Diṭṭhi* – false view, personality belief
- 6 *Vicikicchā* – sceptical doubt, perplexity
- 7 *Thina* – sloth, idleness
- 8 *Uddhacca* – restlessness of the mind
- 9 *Ahiraika* – moral shamelessness
- 10 *Anottappa* – moral fearlessness.

Ignorance (*moha*) is the leader of defilements. It blinds the mind not to know and see the true nature of sense-objects and sensual pleasure. It makes us believe that sense-objects like men, women, living beings and inanimate things really exist and that these sense objects are permanent, pleasant, desirable and beautiful. But, in reality, they do not exist for if we divide a person into head-hair, body-hair, nails, teeth, skin, flesh, blood, bones, heart, livers, intestines, etc., the person disappears. If we examine each of these body parts, every part is disgusting. So a handsome actor or a beautiful actress is just a bundle of filth. Everyone is disgusting and repulsive.

What really exist are the ultimate materialities and the ultimate mentalities which make up body and mind, and these ultimate materialities and mentalities have no form and no shape and they are arising and perishing extremely rapidly and incessantly. So they have the characteristics of impermanence (*anicca*), suffering (*dukkha*), not-self (*anatta*), and repulsiveness (*asubha*). Being subject to incessant dissolution of mentalities and materialities, which we cherish so much as our body and mind, they really mean suffering.

So we are living in the illusive world with beautiful, pleasant sense objects around us and we are happy and satisfied with our earnings, and enjoyment of sensual pleasure merrily.

Under the influence of ignorance and illusion (*moha*), greed (*lobha*) or craving (*tahṇā*) becomes very active, always craving for money, wealth, property, power, fame and sensual pleasure. When we get what we want, that is, when craving is momentarily gratified, we feel happy. We do not know that *greed* will never relinquish its characteristic of craving and attachment, and that the more it gets, the more it desires.

The Buddha said, “The whole wealth on earth cannot satisfy a man’s greed.”

The Indian leader, Mahatma Gandhi, added, “The world has enough for everyone’s need, but not enough for one man’s greed.”

We read in World History about mighty emperors like Julius Caesar, Alexander the Great and King Asoka, waging wars, annexing territories and properties, killing thousands of people. Were they happy? No. They were acting under the influence of ignorance and greed, and only greed and ignorance had momentary satisfaction. Julius

Caesar was murdered by his friend; Alexander the Great died young from drinking too much alcohol, and King Asoka lost his power and all wealth and died very poorly.

Based on the illusion that ‘men, women, persons’ exist, the *wrong view* (*diṭṭhi*) takes that ‘men, women, persons’ really exist. **One basic wrong view which has plagued men for aeons is ‘personality-belief (*sakkāyadiṭṭhi*), interpreting the combination of mentalities and materialities as ‘I, you, he, she’.**

‘Personality-belief makes people very selfish, self-centred, concerned only with one’s welfare, having no regard for others’ welfare. **The dreadful thing about ‘personality-belief’ is that it can couple with *bad kamma* (wrong action) to throw one down to woeful abodes life after life.**

The Buddha pointed out that to get rid of personality-belief is most important and most urgent in life. It is as urgent as putting out the fire on one’s head when the head is on fire and as removing the spear that impales one’s chest and treating the wound immediately.

Also under the illusion of ignorance that ‘I or self’ exists, *pride* (*māna*) becomes active, making one very conceited and arrogant, ready to get into quarrels and wars. We should be aware of the saying: “*Pride will have a fall*”.

What is Sensual Pleasure?²

Under the illusion of ignorance, sense objects appear to be beautiful and desirable. When these objects come in contact with the sense doors – the eye, the ear, the nose, the tongue, the body and the mind – *pleasant feeling* (*sukha-vedanā*) arises. We enjoy this pleasant feeling with joy (*pīti*) and greed-rooted consciousness. **This pleasant feeling, joy and enjoyment with greed-rooted consciousness constitute sensual pleasure.**

But they dissolve or perish soon after they have arisen. So **sensual pleasure is transient, fleeting and a precursor to suffering.** Craving or hunger for more and more sensual enjoyment and exerting constant effort to enjoy sensual pleasure are suffering.

Greed-rooted consciousness is unwholesome or immoral consciousness. It leaves behind immoral *kamma* in the mental stream when it dissolves. So, while we are enjoying sensual pleasure, billions of immoral *kamm*s are deposited in our mental stream.

These *kammas* have the potential to send us to woeful abodes again and again. So sensual pleasure is a prelude to suffering.³

Anger is most destructive

Now when we are in contact with unpleasant and undesirable sense objects, anger (*dosa*) arise in our minds accompanied by *painful mental feeling* (*domanassa-vedanā*). We get angry, dissatisfied or frustrated immediately and become unhappy.

Anger is the most destructive element in the world. As soon as anger arises, *ignorance, moral shamelessness, moral fearlessness, and restlessness* also arise in the mind, making the mind blind. So one can no longer think rationally; one shall not feel ashamed, dreadful and hesitant to commit evil actions, torturing, killing, destroying others' lives and properties.

Inflated anger makes one angry, violent, cruel, ready to commit crimes. Depressed anger causes sadness, sorrow, grief, lamentation, mental depression, despair and fear to arise. Dissatisfaction, displeasure, worry, jealousy (*issā*), avarice (*macchariya*) and remorse (*kuk-kucca*) cause anger to arise, and anger, in turn, causes mental depression, mental stress and strain to arise. Persistent stress and strain will damage good health and good life, giving rise to stomach-ulcer, high-blood pressure, chest pain, back pain, indigestion, sleeplessness, illness, suicide, etc.

Doubt, Sloth and Torpor bring great Loss

Sceptical doubt (*vicikicchā*) is having doubt about the Buddha, the Dhamma, the Saṅgha, and the Noble Threefold Training, because one is ignorant of their noblest attributes and the greatest benefits that come from revering them or practising the Noble Training. So one is deprived of billions of good *kammas* which can generate blissful rebirth in the human realm and celestial realms again and again.

Sloth and torpor (*thina-middha*) make one idle, sleepy and inactive not to perform meritorious deeds, again depriving one of billions of good *kammas*.

The Noblest Battle against Defilements

Thus defilements are our intrinsic bad qualities and worst enemies. They make us mean, wicked, selfish, arrogant, greedy, cruel, ignoble, and miserable. So long as they influence our minds, we shall never be calm, peaceful, serene and really happy. They create

the illusion that wealth, power, fame and sensual pleasure are desirable and means to happiness, but they are actually luring us away from meritorious deeds so that we shall be born in woeful abodes after death.

Therefore, if we want to live peacefully and happily without any worry, grief, sorrow and displeasure; if we want to escape from woeful rebirth and put an end to suffering; if we want to be noble, adorable, in harmony with all and loved by all; if we want to enjoy great bliss in blissful realms for many future existences; if we want to experience the ecstatic bliss of *jhāna* or the unique peace and happiness of *Nibbāna* in this very life, we must subdue, suppress and eliminate all defilements so that they will never arise again in our minds.

The only path to this eternal bliss is the Noble Eightfold Path. We must bravely and gladly fight against defilements by undertaking strenuously the **Noble Threefold Training of Morality, Concentration and Wisdom.** This is the noblest, most beneficial and most essential endeavour in life.

• Training of Morality

As lay devotees, we should lead a noble life by observing five moral precepts of *Pañca-sīla* diligently without committing any evil action or causing harm to any living being. A blameless and faultless life brings the greatest joy and happiness to house-holders; because they will not be born in woeful abodes after death.

To develop greater joy, contentment and happiness, we should observe eight or nine precepts of *Uposatha-sīla*⁵ on sabbath days and auspicious days.

To practise meditation in a meditation centre we should develop *higher morality* (*adisīla*) by diligently cultivating the fourfold morality for overall purity called *catuparisuddhi sīla*. This morality comprises the following four kinds of *sīla*.

- 1 ***Pātimokkhasaṁvara Sīla*** – bhikkhus abide by 227 training precepts with faith whereas lay devotees observe 8 or 9 moral precepts of *Uposatha-sīla*.
- 2 ***Indriyasaṁvara Sīla*** – guarding the six sense-faculties (eye, ear, nose, tongue, body, mind) with mindfulness so that they are not invaded by covetousness, illwill and other defilements.
- 3 ***Ājīvapārisuddhi Sīla*** – leading the right livelihood by means of energy, avoiding evil actions, evil speeches and a wrong liveli-

hood that causes harm to any living being.

4 **Paccayasammissita Sila** – using requisites by reviewing them with understanding so that defilements do not arise.

The objective of the training of morality is to cultivate pure morality (sīlavissuddhi). Since the bodily actions and verbal actions of a virtuous person with pure morality is blameless and praiseworthy, he bears the best moral character. As his mind is free from gross, violent defilements, he enjoys peace, serenity and true happiness instantly. Since his mind is pure, he can easily attain human luxuries and celestial luxuries. But his mind seeks no other thing than the happiness of Nibbāna.

Pure morality is the root of all worldly and supramundane happiness. It is the foundation of meditation.

Training of Concentration

‘Concentration’ stands for *ekaggatā cetasika* which unites consciousness and its concomitants (mental factors) harmoniously and rightly on a single object without letting the mind disperse and scatter towards various sense objects.

The training of concentration is accomplished by undertaking tranquillity meditation (*samatha bhāvanā*). One can choose any one of the forty meditation subjects prescribed by the Buddha, but preferably the one suitable to one’s temperament. **Mindfulness of breathing (Ānāpānassati)** is generally used in many meditation centres. If correctly practised, *Ānāpānassati* can develop four *rūpāvacara jhānas* (mental absorption).

The objective of the training of concentration is to develop the right concentration (sammāsamādhi) which is equivalent to the four rūpā-vacara jhānas according to Mahāsatipaṭṭhāna Sutta⁷. Visuddhi Magga⁸, however, extends it from access or neighbourhood concentration (*upa-cāra samādhi*) to the concentration associated with one of the eight jhāna attainments.

If one can develop access concentration correctly, one’s mind is pure, being free from all arisen defilements. So the *purity* of the mind (*cittavisuddhi*) is attained. But the mind is not well developed and not stable yet. It has the danger of falling to the bhavaṅga state, i.e., the state of life-continuum, when the meditator does not know anything.

At the jhāna state, the mind is well developed and stable, radiating

very bright and penetrative light which is more suitable and more effective for undertaking insight meditation (*vipassanā*) than using the light of access jhāna for *vipassanā*.

A meditator should make the effort to develop the fourth rūpāvacara jhāna which is found to be the best foundation for *vipassanā* meditation and which was used by the Buddha himself for his *vipassanā*. **The Buddha exhorted bhikkhus to develop the right concentration to see things as they really are.**

Samāhito yathābhūtaṃ jānāti passati⁹

One who is concentrated and serene knows and sees correctly.

In *vipassanā* the subject of meditation is the ultimate mentalities and the ultimate materialities (*nāma-rūpa*), and their three characteristic marks of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*), which cannot be seen by the naked eye even by using the best scientific instrument.

When the right concentration is developed, the mind becomes pure and very powerful, radiating very bright and penetrative light. With the help of this light, a meditator can see objects, far and near, hidden or exposed, as well as the ultimate mentality-materiality that make up mind and body. So concentration is the proximate cause for the arising of wisdom.

Ānāpānassati and Guardian Meditations

After developing the four rūpāvacara jhānas in *Ānāpānassati*, one can practise any other samatha meditation easily to gain its full benefits. So one should at least undertake the four **Guardian Meditations¹⁰** which serve as “*Sabbatthaka kammaṭṭhānas*”, that is, the meditation subjects generally desirable in all matters. **They are developed to protect oneself from internal dangers (kilesās) and external dangers.**

1 *Mettā bhāvanā* – development of loving-kindness

It is the best weapon to defeat enemies by turning them into friends. One should develop loving-kindness up to the third jhāna to make it most effective.

2 *Buddhānussati* – recollection of the Buddha’s attributes

One should develop *Buddhānussati* up to access jhāna. It is the most sacred meditation subject. **By permeating one’s body and mind with the noblest attributes of the Buddha, one can protect oneself from all enemies. The good kammās from doing Buddhānussati will make**

one prosperous and reborn in blissful realms life after life. Buddhānussati also develops the five Powers (*Balas*) and five Faculties (*Indriyas*) which are essential in undertaking Vipassanā.

3 *Asubha bhāvanā* – recollection of foulness in a corpse

It should be developed up to the first jhāna to attain the ‘perception of foulness’ (*asubha saññā*). **It is most effective to subdue and conquer lust (*rāga*).** So a meditator can proceed to vipassanā effectively and successfully.

4 *Maraṇānussati* – recollection of death

It should be developed up to access jhāna. It develops the perception of disgust and disenchantment with all kinds of existences and also the ‘perception of impermanence’ (*anicca-saññā*), and consequently the ‘perception of suffering’ (*dukkha-saññā*) and the perception of not-self (*anatta-saññā*). Furthermore, **it develops the ‘sense of urgency’ (*saṁvega*) to drive away laziness and to undertake meditation promptly without any delay.**

• Training of Wisdom

‘*Wisdom*’ stands for ‘*paññā cetasika*’, which, when developed to the fourfold Path-wisdom, **becomes the most powerful force to uproot and destroy all defilements from the mind.**

According to *Rathavinā Sutta*¹¹ and *Visuddhi Magga*¹², **the mind is systematically purified in seven stages:**

- 1 *Sīla-visuddhi* – purification of morality,
- 2 *Citta-visuddhi* – purification of the mind by concentration.
- 3 *Diṭṭhi-visuddhi* – purification of view,
- 4 *Kaṅkhāvitaraṇa-visuddhi* – purification by overcoming doubt,
- 5 *Maggāmagga-ñāḍassana-visuddhi* – purification by knowledge and vision of the Path and the not-path,
- 6 *Paṭipadā-ñāḍassana-visuddhi* – purification by knowledge and vision of the way,
- 7 *Ñāḍassana-visuddhi* – purification by knowledge and vision.

After developing the purity of morality (*sīla-visuddhi*) and the purity of the mind (*citta-visuddhi*), one should proceed to vipassanā meditation to accomplish the remaining five stages of purification.

The third stage of purification is ‘the purification of view’ (*diṭṭhi-visuddhi*). To achieve this, one must purify the mind from the basic wrong view of ‘personality-belief, (*sakkāya-diṭṭhi*).

To get rid of personality-belief, one must know and see with direct knowledge that this person called ‘I’ is made up of five aggregates of clinging, namely, the material aggregate, the feeling aggregate, the perception aggregate, the aggregate of mental formations and the consciousness aggregate.

Again to discern the five aggregates of clinging, **one must analyze body and mind into their ultimate components called ultimate realities (*paramatthas*) comprising consciousnesses (*cittas*), mental factors (*cetasikas*), and ultimate materialities (*rūpas*).** These ultimate realities have no form, no shape, and thus they are invisible under the most powerful microscope. They have to be discerned with wisdom associated with the right concentration.

Since ultimate realities occur naturally as mental groups (minds) and very tiny material groups (*rūpa-kalāpas*), these mental groups and material groups must be broken down (*ghana-vinibbhoga*) with wisdom to penetrate into the ultimate realities and the characteristic of ‘not-self’ or ‘no-soul’ (*anatta*). **Then each ultimate reality, that is, each consciousness (*citta*), each mental factor (*cetasika*) and each ultimate materiality (*rūpa*), must be discerned by means of its characteristic (*lakkhana*), function (*icca*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*).**

So vipassanā deals with only ultimate realities (*paramatthas*). To discern the ultimate realities clearly, one must first develop the right concentration (*sammāsamādhi*), which is the eighth factor of the Noble Eightfold Path. **The mind associated with the right concentration is pure, calm, tranquil and very powerful. It radiates very bright and penetrative light. With the help of this light and keen wisdom, one can discern the ultimate realities and investigate the psychophysical phenomena in detail. Thus one can develop ten stages of insight knowledge and the fourfold Path-Wisdom which can eliminate all defilements totally. One then becomes an *Arahant (Perfect Person)* who can enjoy the unique bliss and eternal peace of Nibbāna for ever.**

Morality and Wisdom are Inseparable

It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. In Buddhism morality and wisdom are inseparable from one another. While morality forms the basis of the higher life, knowledge and wisdom complete it.

In this respect Buddhism differs from all other religions. All monotheistic religions start with certain assumptions, and when these assumptions are contradicted by the growth of knowledge, it increases sorrow. But Buddhism starts with no assumptions. It stands on the firm rock of facts, and can therefore never shun the dry light of knowledge.

Professor Lakshmi Narasu, "The Essence of Buddhism"

Concentration and Wisdom must be yoked together

There is no concentration in one who lacks wisdom, nor is there wisdom in one who lacks concentration. In whom are both concentration and wisdom, he, indeed, is near Nibbāna. (Dh.372)

"Yamhi jhānañca paññā ca sa ve Nibbāna santike"

"In whom are both jhāna concentration and wisdom, he, indeed, has the practice close to Nibbāna." (Visuddhi Magga)

A Plan for Living

Buddhism is a plan for living in such a way as to derive the highest benefits from life. It is a religion of wisdom where knowledge and intelligence predominate. The Buddha did not preach to win converts but to enlighten listeners.

The Buddha is the greatest Benefactor of Mankind.

A Western Writer

Knowledge is the Key to the higher Path

Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a God can man advance towards righteousness? Yes, replies the Buddha, these ends can be attained by knowledge; knowledge alone is the key to the higher path, the one worth pursuing in life; knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world.

Professor Karl Pearson

References:

1. Dr. Mehm Tin Mon: "The Essence of Visuddhi Magga", Vol. I, pp. 18,19.
2. Dr. Mehm Tin Mon: "Samatha", Basic level, pp.12,13,16.
3. Dr. Mehm Tin Mon: "Samatha", Basic Level, pp. 12,13,15.
- 4,5,6. Dr. Mehm Tin Mon: "The Essence of Visuddhi Magga", Vol.I, pp. 39-43, 46-51, 51-61.
7. M.1, 89
8. Vs. 2, 222
9. A.v.3
10. Dr. Mehm Tin Mon: "The Essence of Visuddhi Magga," Vol. I, pp.163-194.
11. M.1, 199-205
12. Vs. 2. 73, 222-(315)

CHAPTER X - WISDOM (*Paññā*)

The Training of Wisdom (*Paññā-sikkhā*)

The two path-factors of the Noble Eightfold Path that constitute the Training of Wisdom are:

- 1 *Sammādiṭṭhi* – the right view or the right understanding,
- 2 *Sammāsaṅkappa* – the right thought or the right application of the mind to the sense-object.

Sammādiṭṭhi stands for the mental factor ‘wisdom’ (*paññā*) which is developed in four stages:

- 1 *Kammaṣakata-sammādiṭṭhi* – understanding kamma and its results,
- 2 *Jhāna-sammādiṭṭhi* – seeing and knowing things as they really are,
- 3 *Vipassanā-sammādiṭṭhi* – understanding the nature of the ultimate realities and their characteristic marks of impermanence, suffering, and not-self,
- 4 *Catusacca-sammādiṭṭhi* – understanding the four Noble Truths penetratively and vividly.

Sammāsaṅkappa stands for the mental factor ‘*vitakka*’, meaning ‘initial application of the mind towards the sense-object’. It applies the mind to the meditation object which is the ultimate mentalities and the ultimate materialities and their three characteristic marks of impermanence, suffering and not-self in the case of vipassanā. It also initiates a thought.

It consists of the following three kinds of thought:

- 1 *Nekkhamma-saṅkappa* – the thought free from lust,
- 2 *Avyāpāda-saṅkappa* – the thought free from ill will,
- 3 *Avihiṃsa-saṅkappa* – the thought free from cruelty.

What is Wisdom (*Paññā*)?

Wisdom is the insight knowledge associated with moral, wholesome consciousness. It has the characteristic of understanding penetratively and analytically in various ways.

In what Sense is it called Wisdom?

It is called wisdom in the sense of understanding penetratively and analytically the nature of sense-objects in various ways (*pajānana*). Its mode of understanding is different from the modes of knowing by

perception (*saññā*) and by consciousness (*viññāṇa*).

Perception is the mere perceiving of an object as, say, ‘blue’ or ‘yellow’; it cannot know the characteristics of impermanence, suffering and not-self of the object.

Consciousness knows the object as ‘blue’ or ‘yellow’ as well as the characteristics of impermanence, suffering and not-self of the object; but it cannot know progressively higher to realize the Noble Truths.

Wisdom knows the object as ‘blue’ or ‘yellow’ as well as the three characteristics of the object, and it can know progressively higher to realize the Noble Truths.

Suppose a child, a grown-up villager and a banker see a heap of coins on the banker’s counter. The child knows the colours and the various shapes of the coins, but does not know their value. The villager knows the colours and the shapes of the coins as well as their values, but does not know which coin is genuine, which is false and which is half-value. The banker knows all these kinds, and he does so by looking at the coins, by striking them and listening to the sound, by smelling and tasting them, by weighing them in his hand, and he even knows where the coins were made.

In this simile, *perception* is like the child, *consciousness* is like the villager, and *wisdom* is like the banker.

• What are the Characteristic, Function, Manifestation and Proximate Cause of Wisdom?

1 Wisdom has the **characteristic** of understanding penetratively the true nature of mentality-materiality (*nāma-rūpa*). All ultimate mentalities, i.e., consciousness and mental factors, are designated as mentality, whereas all ultimate materialities (*rūpas*) are designated as materiality.

2 The **function** of wisdom is to abolish the darkness of delusion (*moha*) which conceals the true nature of mentality-materiality.

3 Wisdom is **manifested** as non-delusion (*asammoha*) in understanding mentality-materiality.

4 Because of the statement: “*Samāhito yathābhūtaṃ jānāti passati*” meaning: “One who is concentrated knows and sees correctly” (A.v.3), its **proximate cause** is concentration.

• **Different Kinds of Wisdom**

How many kinds of wisdom are there?

1 **One (Eka)**

Firstly all wisdom is of one kind by reason of its characteristic of understanding penetratively the true nature of mentality-materiality.

2 **Dyads (Duka): Classification as Two Kinds each**

(i) **Lokiya-paññā** (mundane wisdom) – the wisdom associated with the mundane Path.

Lokuttara-paññā (supramundane wisdom) – the wisdom associated with the supramundane Path.

(ii) **Sāsava-paññā** – the wisdom which is the subject of cankers, **Anāsava-paññā** – the wisdom which is not the subject of cankers. They are the same as mundane wisdom and supramundane wisdom.

(iii) **Nāma-vavatthāpana-paññā** – the wisdom of defining the four mental aggregates,

Rūpavavatthāpana-paññā – the wisdom of defining the material aggregate.

(iv) **Dassanabhūmi-paññā** – the wisdom associated with the first Path-consciousness (*Sotāpatti-magga citta*),

Bhāvanābhūmi-paññā – the wisdom associated with the higher three Path-consciousnesses.

3 **Triads (Tika): Classification as Three Kinds each**

(i) **Cintāmaya-paññā** – the wisdom acquired by one's own reasoning without hearing, seeing or learning from others.

Sutamaya-paññā – the wisdom acquired by hearing from another or accomplished by the power of hearing, seeing or learning from others.

Bhāvanāmaya-paññā – the wisdom acquired by undertaking meditation until one reaches absorption (*Jhāna, magga, phala*) whether one may have heard and seen from others or not.

(ii) **Parittārammaṇa-paññā** – the wisdom acquired by observing sensesphere dhammas, having limited objects.

Mahaggatārammaṇa-paññā – the wisdom acquired by observing fine-material sphere dhammas and immaterial-sphere dhammas, having exalted objects.

Appamāṇārammaṇa-paññā – the wisdom acquired by observing Nibbāna, having measureless objects. It is supramundane insight (*lokuttarāvīpassanā*).

(iii) **Āyakosalla-paññā** – *Āya* means prosperity. It is twofold as the elimination of unprofitable things and the production of profitable things. The skill in improvement of prosperity is called *Āyakosalla* wisdom.

Apāyakosalla-paññā – *Apāya* means non-prosperity or detriment. It is also twofold as the elimination of profitable things and the production of unprofitable things. The skill in the two kinds of detriment is called *Apāyakosalla* wisdom.

Upāyakosalla-paññā – '*Upāya*' is the means of prosperity in all matters. Any skill in the means of prosperity that arises instantly at that moment and is aroused on that occasion is called the wisdom of the skill in the means of prosperity.

(iv) **Ajjhattābhivivesa-paññā** – the insight knowledge which is reflecting on one's own aggregates.

Bahiddhābhivivesa-paññā – the insight knowledge which is reflecting on others' aggregates and the external inanimate matter.

Ajjhattābahiddhābhivivesa-paññā – the insight knowledge which is reflecting on internal aggregates and external aggregates.

4 **Tetrads (Catukka): Classification as Four Kinds each**

(i) **Dukkha-ñāṇa** – the knowledge that arises while contemplating the truth of suffering.

Dukkhasamudaya-ñāṇa – the knowledge that arises while contemplating the truth of the origin of suffering,

Dukkhanirodha-ñāṇa – the knowledge that arises while contemplating the truth of the cessation of suffering,

Dukkhanirodha-gāminīpaṭipadā-ñāṇa – the knowledge that arises while contemplating the truth of the path leading to the cessation of suffering.

(ii) **Atthapaṭisambhidā-ñāṇa** – '*Attha*' means the fruit of the cause. The fruit is of five kinds:

(1) the fruit produced by a cause,

(2) Nibbāna,

(3) the meaning of the Pāḷi which is spoken,

(4) kamma-result (*vīpāka*),

(5) functional consciousness (*kiriya*).

In a person, reflecting on these five kinds of fruit, the knowledge which understands these fruits in various analytical ways arises. This knowledge is called '*the discrimination knowledge of fruit*'.

Dhammapaṭisambhidā-ñāṇa – ‘Dhamma’ means the cause which produces the fruit. Dhamma is of five kinds:

- (1) any cause which produces fruit,
- (2) the Noble Path (*Ariya-magga*),
- (3) the Pāḷi spoken,
- (4) moral dhamma (*kusala dhamma*),
- (5) immoral dhamma (*akusala dhamma*).

In a person, reflecting on these five kinds of dhamma, the knowledge which understands these dhammas in various analytical ways arises. This knowledge is called *the discrimination knowledge of dhamma*.

Niruttipaṭisambhidā-ñāṇa – discrimination knowledge about the enunciation of language dealing with ‘*attha*’ and ‘*dhamma*’. One who attains this knowledge, on hearing ‘*attha*’ or ‘*dhamma*’ spoken, pronounced, uttered, knows at once whether it is correct or not according to the grammatical usage of the Magadha language, which is the original language of all beings.

Paṭibhānapaṭisambhidā-ñāṇa – discrimination knowledge which focuses and reflects on the first three kinds of discrimination knowledge.

How is Wisdom developed?

Paññābhūmi – the sense objects that serve as the *soil* or *plane* (*bhūmi*) on which insight knowledge grows are the 5 aggregates, the 12 bases, the 18 elements, the 22 faculties, the 4 Noble Truths, the Doctrine of Dependent Origination (*Paṭiccasamuppāda*), etc. So they are called ‘*Paññābhūmi*’.

Paññāmūla – the first two purifications, namely, the purity of morality (*sīlavissuddhi*) and the purity of consciousness (*citta-visuddhi*), serve as the roots (*mūla*) of insight knowledge. So they are named ‘*Paññāmūla*’.

Paññāsarīra – the remaining five purifications, namely, the purification of view, the purification by overcoming doubt, the purification by knowledge and vision of the Path and the not-path, the purification by knowledge and vision of the way, and the purification by knowledge and vision, are the trunk or body (*sarīra*).

Consequently one who is perfecting the seven purifications should fortify his knowledge by learning and questioning about those things

that are the ‘*soil*’ or ‘*plane*’ after he has perfected the two purifications that are the ‘*roots*’. Then he can perfect the five purifications that are the ‘*trunk*’ or ‘*body*’.

The Five Aggregates (*Pañca Khandhas*)

The Buddha pointed out in *Puppha Sutta*¹ that the five aggregates are the ultimate realities of the world as follows.

And what are the ultimate realities of the world that the Tathāgata (Buddha) has realized with perfect and complete knowledge?

- (1) *Materiality aggregate* (*rūpakkhandha*)
- (2) *Feeling aggregate* (*vedanākkhandha*)
- (3) *Perception aggregate* (*saññākkhandha*)
- (4) *Mental formations aggregate* (*sankhārakkhandha*)
- (5) *Consciousness aggregate* (*viññānakkhandha*)

These are, bhikkhus, the ultimate realities of the world that the Tathāgata has realized with perfect and complete knowledge.

Having done so, he explains it, teaches it, proclaims it, discloses it and elucidates it.

The Five Aggregates of Clinging (*Pañca Upādānakkhandhas*)

In *Dhammacakka-pavattana Sutta*², the discourse on ‘Turning the Wheel of Dhamma’, the Buddha described the Four Noble Truths which represent the essence of all his teachings. Here the Buddha summarized that “*In brief, the five aggregates of clinging are the Noble Truth of Suffering*,” “*craving (tanhā) is the Noble Truth of the Origin of Suffering*,” “*the complete cessation of craving is the Noble Truth of the Cessation of Suffering (Nibbāna)*” and “*the Eightfold Noble Path is the Noble Truth of the Path which leads to the Cessation of Suffering*”.

The understanding of the Four Noble Truths in all aspects penetratively and vividly is most important in life for such understanding will make one a Noble Person (*Ariyā*) who can enjoy the unique happiness and supreme peace of *Nibbāna* for ever.

And in the *Mahāsatipaṭṭhāna Sutta*³ the Buddha explained the five aggregates of clinging further.

“And how, bhikkhus, in brief, are the five aggregates of clinging of suffering? They are:

- (1) *Materiality aggregate of clinging* (*rūpupādānakkhandha*)
- (2) *Feeling aggregate of clinging* (*vedanupādānakkhandha*)

- (3) Perception aggregate of clinging (*saññupādānakkhandha*)
 (4) Mental formations aggregate of clinging (*sañkhārupādānakkhandha*)
 (5) Consciousness aggregate of clinging (*viññānupādānakkhandha*)

And in the *Khandha Sutta*⁴ he explained and analyzed the five aggregates of clinging further as of eleven types:

“And what, bhikkhus, are the five aggregates of clinging?
 Whatever kind of materiality there is, whether
 (1-3) past, future or present (*atītānāgata paccupannaṃ*),
 (4-5) internal or external (*ajjattaṃ vā bahiddhā vā*).
 (6-7) gross or subtle (*olārikaṃ vā sukhumāṃ vā*),
 (8-9) inferior or superior (*hīnaṃ vā paṇītaṃ vā*)
 (10-11) far or near (*yaṃ dūre santike vā*)
 that is tainted, that can be clung to, it is called the materiality aggregate of clinging.
 Whatever kind of feeling
 Whatever kind of perception
 Whatever kind of mental formations
 Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to, it is called the consciousness aggregate of clinging.

These bhikkhus, are called the five aggregates of clinging”.⁵

These five aggregates of clinging constitute the **Noble Truth of Suffering** and the **Noble Truth of the Origin of Suffering** and they comprise each eleven types. This means that to know and see the five aggregates is to know and see the eleven types of each aggregate.

The first of the five aggregates is called just *materiality* (*rūpa*), and the remaining four aggregates of clinging, i.e., feeling, perception, mental formations, and consciousness, are together also called just *mentality* (*nāma*). All the five aggregates are also called just *materiality-mentality* (*nāma-rūpa*). **What really exists in the whole universe is just mentality-materiality.**

In *Mahāgopālaka Sutta*⁶ the Buddha explained the knowledge of materiality that is necessary for a bhikkhu to progress in the Dhamma and Vinaya.

“How does a bhikkhu have the knowledge of materiality?

Here a bhikkhu undertakes as it really is:

“All materiality of whatever kind consists of the four great elements and materiality derived from the four great elements.

That is how a bhikkhu has the knowledge of materiality.

Without this knowledge the bhikkhu is incapable of growth, increase, and fulfilment in the Dhamma and Vinaya.”

Therefore, to know and see materiality as it really is, we need to know and see how materiality consists of sub-atomic particles called *rūpa-kalāpas* in Pāli. They arise and perish very quickly and incessantly, but they are only conceptual realities, not ultimate realities.

To know and see materiality as it really is, we need to penetrate the concept of *rūpa-kalāpas* and analyze them into their ultimate components which are regarded as ultimate realities.

Mentality consists of consciousness and mental factors which arise together as *nāma-kalāpas* or minds. So the minds must also be analyzed into their ultimate components, i.e., consciousness and mental factors, to know and see mentality as it really is.

The Buddha described 89 or 121 types of consciousness, 52 types of mental factors, and 28 types of ultimate materiality in detail very systematically in his Higher Teaching known as **Abhidhamma**. **This Abhidhamma knowledge is very essential and beneficial for understanding clearly the Four Noble Truths and the Noble Eightfold Path, including moral training, tranquillity meditation (*samatha bhāvanā*) and insight meditation (*vipassanā bhāvanā*).**

References:

1. S. III. II. v.2 ‘*Puppha Sutta*’ (*Flower Discourse*)
2. *Digha-nikāya*, 18
3. S.2.12; S.3.363
4. A. III. I.v.6
5. A. III. I.v.6
6. M.I. iv. 3 ‘*Mahāgopālaka Sutta*’ (*Great Cowherd Sutta*)
7. “*Visuddhimagga*” by Bhaddantācariya Buddhaghosa, translated into Myanmar Language by Ven. Nandamālā, Vol.II, pp. 316-333.
8. “*Visuddhimagga*” by Bhaddantācariya Buddhaghosa, translated into Myanmar Language by Ven. Mahāsī Sayādaw, Vol.III, pp.179-198.
9. “*The Path of purification*” (*Visuddhimagga*) translated into English by Bhikkhu Ñāṇamoli, pp.479-489.

10. “*Visuddhimagga Made Clear, the Road to Nibbāna*,” by Dr. Mehm Tin Mon, Vol.II, (in Myanmar) pp. 294-301.

11. “*The Essence of Buddha Abhidhamma*”, 3rd Ed., 2015, by Dr. Mehm Tin Mon, pp.213-216.

• Review Questions

- 1 What are the two path factors that constitute the Training of Wisdom? Describe the significance of these factors. (p.33)
- 2 What is wisdom? In what sense is it called wisdom? How is its understanding different from those of perception and consciousness? (pp.33, 34)
- 3 What are the characteristic, function, manifestation and the proximate cause of wisdom? Describe *cintāmaya-paññā*, *sutamaya-paññā* and *bhāvanāmaya-paññā*. (pp.34, 35)
- 4 What is the soil on which wisdom grows? What are the roots and the trunk of wisdom? (pp.37, 38)
- 5 Describe the five aggregates that are the ultimate realities of the world according to the teachings of the Buddha. (p.38)
- 6 Describe the five aggregates of clinging as explained by the Buddha in *Mahāsatipaṭṭhāna Sutta*. (pp.38, 39)
- 7 How does the Buddha explain and analyze the five aggregates of clinging as of eleven types in *Khandha Sutta*? (p.39)
- 8 Explain the knowledge of materiality that is necessary for a bhikkhu to progress in the Dhamma and Vinaya according to *Mahāgopālaka Sutta*? (pp.39, 40)

Note: The pages in brackets show the pages where the answers can be found in this book.

CHAPTER XI – MATERIAL AGGREGATE (*Rūpakkhanda*)

What is Materiality (*Rūpa*)?

Materiality is that which changes state, form, colour, etc., on account of adverse conditions such as hotness and coldness.

The Buddha described 4 types of primary or distinct materiality (*bhūta-rūpa*) and 24 types of derived materiality (*upādā-rūpa*). The collection of the 28 types of materiality makes up the materiality aggregate.

The materiality aggregate comprises matter and energy known to science. The ultimate materiality is formless, shapeless and massless just as energy is. Modern scientists know that matter and energy are interconvertible and identical.

• Four Types of Primary Materiality (*Bhūta-rūpa*)

1 *Pathavī* – the element of extension or the earth-element

- It has the characteristic of hardness and roughness.
- Its function is to act as receiver or foundation.
- It is manifested as receiving co-arising elements.
- Its proximate cause for arising is the other three primary elements.

2 *Āpo* – the element of cohesion or the water-element

- It has the characteristic of cohesiveness and fluidity.
- Its function is to cohere particles together.
- It is manifested as holding the particles together.
- Its proximate cause is the other three primary elements.

3 *Tejo* – the element of heat or the fire-element

- It has the characteristic of hotness and coldness.
- Its function is to mature.
- It is manifested as making its co-arising elements tender and soft.
- Its proximate cause is the other three primary elements.

4 *Vāyo* – the element of motion or the air-element

- It has the characteristic of supporting and pushing.
- Its function is to cause motion.
- It is manifested as conveying, i.e., acting as the cause for successive arising at adjacent locations.

- Its proximate cause for arising is the other three primary elements.

• **Derived Materiality (24 *Upādā-rūpas*)**

Derived materiality is of 24 kinds. It comprises:

- 5 types of translucent materiality *pasāda-rūpas*
- 7 types of sense-field materiality *gocara-rūpas*
- 2 types of sex materiality *bhāva-rūpas*
- 1 heart-materiality *hadaya-rūpa*
- 1 life-materiality *jīvita-rūpa*
- 1 nutritive essence *ojā*
- 1 space-element *ākāsa-dhātu*
- 5 special conditions of materiality *vikāra-rūpas*
- 4 types of characteristic materiality *lakkhaṇa-rūpas*

Five types of Translucent Materiality (*Pasāda-rūpa*)

1 Eye-translucent element *cakkhu-pasāda*

- Its characteristic is to make primary elements translucent and sensitive so that visible objects can appear in it.
- Its function is to pick up a visible object.
- It is manifested as the base for eye-consciousness to arise.
- Its proximate cause is primary elements born of kamma.

2 Ear-translucent element *sota-pasāda*

- Its characteristic is to make primary elements translucent and sensitive so that sounds can appear in it.
- Its function is to pick up an audible object.
- It is manifested as the base for ear-consciousness to arise.
- Its proximate cause is primary elements born of kamma.

3 Nose-translucent element *ghāna-pasāda*

- Its characteristic is to make primary elements translucent and sensitive so that odours can appear in it.
- Its function is to pick up an odour.
- It is manifested as the base for nose-consciousness to arise.
- Its proximate cause is primary elements born of kamma.

4 Tongue-translucent element *jivhā-pasāda*

- Its characteristic is to make primary elements translucent and sensitive so that tastes can appear in it.
- Its function is to pick up a flavour.
- It is manifested as the base for tongue-consciousness to arise.

- Its proximate cause is primary elements born of kamma.

5 Body-translucent element *kāya-pasāda*

- Its characteristic is to make primary elements translucent and sensitive so that tangible objects can appear in it.
- Its function is to pick up a tangible object.
- It is manifested as the base for body-consciousness to arise.
- Its proximate cause is primary elements born of kamma.

Seven Types of Sense-field Materiality (*Gocara-rūpa*)

1 Visible object/colour *rūpārammaṇa (vaṇṇa)*

- It has the characteristic of impinging and appearing on the eye-translucent element.
- It functions as the object of the eye-consciousness.
- It is manifested as the objective field of eye-consciousness.
- Its proximate cause is the four primary elements.
- The visible object is of various colours as blue, yellow, etc.

Note: For all types of derived materiality the proximate cause is the four primary elements.

2 Sound *saddārammaṇa (sadda)*

- It has the characteristic of impinging and appearing on the ear-translucent element.
- It functions as the object of the ear-consciousness.
- It is manifested as the objective field of ear-consciousness.
- The sound is of various kinds as drum-sound, violin-sound, etc.

3 Odour *gandhārammaṇa (gandha)*

- It has the characteristic of impinging and appearing on the nose-translucent element.
- It functions as the object of the nose-consciousness.
- It is manifested as the objective field of nose-consciousness.
- The odour is of various kinds as root-odour, perfume-odour, etc.

4 Taste or flavor *rasārammaṇa (rasa)*

- It has the characteristic of impinging and appearing on the tongue-translucent element.
- It functions as the object of the tongue-consciousness.
- It is manifested as the objective field of tongue-consciousness.
- It is of various kinds as sweet, sour, etc.

5 Tangible object (essential elements are *pathavī, tejo, vāyo*)

..... *phoṭṭhabbārammaṇa*

- It has the characteristic of impinging and appearing on the body-translucent element.
- It functions as the object of the body-consciousness.
- It is manifested as the objective field of body consciousness.
- It is of various kinds as pleasant touch, painful touch, etc.

Note: *The names in brackets indicate the essential elements.*

When we count the total number of materiality types, we exclude tangible object, because its essential elements (*pathavī, tejo, vāyo*) are included in the four primary elements.

Two Types of Sex-Materiality (*Bhāva-rūpa*)

1 Female sex-materiality *itthibhāva-rūpa*

- It has the characteristic of femininity.
- Its function is to show that ‘this is a female’.
- It is manifested as the cause for the mark, sign, work, and ways of the female.
- It spreads all over the female body.

2 Male sex-materiality *purīsbhāva-rūpa*

- It has the characteristic of masculinity.
- Its function is to show that ‘this is a male’.
- It is manifested as the cause for the mark, sign, work, and manners of the male.
- It spreads all over the male body.

One Type of Life-Materiality (*Jīvitarūpa*)

1 Life-materiality *jīvita-rūpa*

- It has the characteristic of sustaining conascent kamma-born materiality.
- Its function is to make conascent materiality alive and harmonious.
- It is manifested as the establishment of their presence.
- Its proximate cause is conascent primary elements which it sustains to be alive.

One Type of Heart-Materiality (*Hadaya-rūpa*)

1 Heart-base *hadaya-vatthu*

- It has the characteristic of being the material support for mind-elements (*manodhātu*) and mind-consciousness elements (*manoviññādhātu*).
- Its function is to support them to arise depending on it.

- It is manifested as carrying them. It occurs in the blood of the heart depending on the blood.

One Type of Nutriment Materiality (*Āhāra-rūpa*)

1 Nutritive essence *ojā*

- It has the characteristic of nutritive essence.
- Its function is to produce and uphold nutriment-born materiality (*āhāra-rūpa*).
- It is manifested as supporting and sustaining the material body.
- Its proximate cause is edible food.

One Type of Materiality of Limitation (*Pariccheda-rūpa*)

1 Space-element *ākāsa-dhātu*

- It has the characteristic of delimiting materiality groups (*rūpa-kalāpas*).
- Its function is to display the boundaries of each materiality group.
- It is manifested as untouchable space between materiality groups.
- Its proximate cause is the materiality groups delimited.

Two Types of Materiality of Intimation (*Viññātti-rūpa*)

1 Bodily intimation *kāyaviññatti*

- It has the characteristic of stiffening, upholding and moving of the material body which is conascent with the consciousness-produced air-element that causes the forward movement, etc.
 - Its function is to display the wish of the person making the movement.
 - It is manifested as bodily movement.
 - Its proximate cause is the consciousness-produced air-element.
- Bodily intimation is the materiality that causes the special movement of hands, head, legs, etc., to let others know one’s intention. It is produced by consciousness.

2 Verbal intimation *vacīviññatti*

- It is the special feature of striking the kamma-born earth-element by the mind-born earth-element to produce speech.
- Its function is to display the intention of the speaker.
- It is manifested as the cause of the voice in speech.
- Its proximate cause is the mind-born earth element.

Verbal intimation is the mind-born materiality that causes the special movement of the mouth to produce speech. It is produced by consciousness.

Three Types of Mutable Materiality (Lahutādi-rūpa)**1 Material lightness rūpassa-lahutā**

- It has the characteristic of lightness and quickness.
- Its function is to dispel the heaviness of real materiality (*nipphanna-rūpa*).
- It is manifested as quick transformability of *nipphanna-rūpa*.
- Its proximate cause is light *nipphanna-rūpa*.

2 Material malleability rūpassa-mudutā

- It has the characteristic of malleability without coarseness.
- Its function is to dispel roughness and hardness of matter.
- It is manifested as non-opposition to all bodily actions.
- Its proximate cause is malleable *nipphanna-rūpa*.

3 Material adaptability rūpassa-kammaññatā

- It has the characteristic of adaptability that is favourable to good bodily action.
- Its function is to dispel unadaptability and unskilfulness in bodily action.
- It is manifested as non-weakness.
- Its proximate cause is adaptable *nipphanna-rūpa*.

Four Types of Materiality of Characteristics (Lakkhaṇa-rūpa)**1 Materiality at arising moment at earlier stages upacaya-rūpa**

- It has the characteristic of the genesis of materiality at the moment of rebirth and continued arising of materiality till all the required *rūpas* in life are completely formed.
- It has the function of causing materiality to arise.
- It is manifested as the launching of materiality.
- Its proximate cause is the earlier arisen materiality.

2 Materiality at arising moment at later stages santati-rūpa

- It has the characteristic of continued arising of materiality.
- Its function is to cause arising of materiality continuously without interruption.
- It is manifested as the linking of materiality without break.
- Its proximate cause is the materiality which has been linked together without break.

Note: *Upacaya-rūpa* and *santati-rūpa* are collectively called *jāti-rūpa*, i.e., the materiality at the arising moment. But owing to the difference

of mode, and according to the difference in persons' susceptibility to instruction, it is described as *upacaya-rūpa* and *santati-rūpa*.

3 Materiality at ageing or existing moment jaratā-rūpa

- It has the characteristic of maturing or ripening of *nipphanna-rūpa*.
- Its function is to lead to the dissolution of *nipphanna-rūpa*.
- It is manifested as the loss of newness like oldness in paddy.
- Its proximate cause is ageing materiality.

4 Materiality at perishing moment aniccatā-rūpa

- It has the characteristic of complete destruction of *nipphanna-rūpa*.
- Its function is to destroy the materiality that has reached the existing state.
- It is manifested as the termination and dissolution of *nipphanna-rūpa*.
- Its proximate cause is the materiality that is completely breaking up. (See the Chart on *Rūpa* attached to the back of this book.)

• Classification of Materiality**1 One (Eka)**

- (i) Firstly all materiality is of one kind by reason of its own characteristic of changing state, form, colour, etc., on account of adverse conditions such as heat and cold.
- (ii) All materiality is of one kind with regard to the following aspects:
 - Nahetu* – all materiality is not 'root' (*hetu*);
 - Ahetuka* – all materiality is 'rootless';
 - Hetuvippayutta* – all materiality is not associated with root;
 - Sappaccaya* – all materiality is related to cause (*kamma, citta, utu, āhāra*);
 - Lokiya* – all materiality is worldly dhamma;
 - Sāsava* – all materiality serves as objects of kankers (*āsava*);
 - Saṅkhata* – all materiality is conditioned by causes.

2 Dyads (Duka): Classification as Two Kinds each**(i) Bhūta-rūpa and Upādāya-rūpa**

Bhūta-rūpa is prominent primary materiality consisting of the four primary elements called *pathavī, āpo, tejo, vāyo*.

Upādāya-rūpa is derived materiality consisting of 24 kinds which may be regarded as special qualities of primary elements.

(ii) Nipphanna-rūpa and Anipphanna-rūpa

Eighteen rūpas comprising 4 primary elements, 5 translucent elements (*pasāda-rūpas*), 4 *gocara-rūpas* (*vaṇṇa, sadda, gandha, rasa*), 2

bhāva-rūpas, 1 *hadaya-vatthu*, 1 *jīvita-rūpa*, 1 *āhāra-rūpa* are caused and conditioned by *kamma*, *citta* (consciousness), *utu*(*tejo*), and *āhāra* (*ojā*). So they are called ***nipphanna-rūpa***.

Each of these 18 *rūpas* have their innate properties such as hardness for *pathavī* and hotness for *tejo*. So they are called *sabhāva-rūpas*.

Each of them also have three innate signs (*saṅkhata-lakkhaṇa*)-viz., birth (*jāti*), decay (*jarā*) and death (*aniccatā*). So they are called *salakkhaṇa-rūpas*.

Because they may change in state, form, colour, etc., due to heat and cold, etc., they are called *rūpa*.

Because they should be contemplated as *impermanence* (*anicca*), *suffering* (*dukkha*) and *not-self*(*anatta*), they are called *sammasana-rūpas*.

Ten *rūpas* comprising space element (*ākāsa-dhātu*), 2 *viññatti-rūpas*, 3 *lahutādi-rūpas*, 4 *lakkhaṇa-rūpas* are neither caused nor conditioned by *kamma*, *citta*, *utu*, *āhāra*. So they are known as ***anipphanna-rūpas***.

They are also known as ***asabhāva-rūpas*** because they do not have innate properties, ***asalakkhaṇa-rūpas*** because they do not have *saṅkhata-lakkhaṇas*, as ***arūpa*** (not real materiality) because they are not changeable by heat or cold, etc., and as ***asammasana-rūpa*** because they should not be contemplated in insight meditation.

(iii) **Ajjhattika-rūpa, and Bāhiya-rūpa**

The ***pasāda-rūpas*** are called *internal materiality* (*ajjhattika-rūpa*) because they occur as an integral part of selfhood (in oneself) and they enable us to observe five sense-objects. The remaining 23 *rūpas* are *external materiality* (*bāhiyā-rūpas*) because they are external to selfhood.

(iv) **Pasāda-rūpa and Anapasāda-rūpa**

The 5 translucent elements are clear like mirror to enable five sense-objects to appear in them. They are called *pasāda-rūpas* and the remaining 23 *rūpas* are called *anapasāda-rūpas*.

(v) **Olārika-rūpa and Sukhuma-rūpa**

The 5 *pasāda-rūpas* and 7 *gocara-rūpas*, making 12 kinds in all, are called *gross materiality* (*olārika rūpa*) as the five sense-objects (*gocara-rūpas*) can strike the respective five sense-doors (*pasāda-rūpas*) and become distinct at the doors.

The remaining 16 *rūpas* do not strike the five sense doors and do not appear at these doors. So they are known as *subtle materiality* (*sukhuma-rūpa*).

(vi) **Dūre-rūpa and Santike-rūpa**

The 16 *sukkhuma rūpas* are hard to be penetrated and known. They seem to be far from the wisdom mind. So they are called *far-materiality* (*dūre-rūpa*).

The 12 *olārika-rūpas* are seen and understood easily. They seem to be near to the wisdom mind. So they are called near materiality (*santike-rūpa*).

(vii) **Indriya-rūpa and Anindriya-rūpa**

The 5 *pasāda-rūpas*, 2 *bhāva-rūpas*, and 1 *jīvita-rūpa* form 8 *indriya-rūpas* while the 20 remaining *rūpas* are designated as *anindriya-rūpas*.

‘*Indriya*’ means ‘*faculty*’ which has controlling power in its sphere. For instance, *cakkhu-pasāda* controls seeing, *sota-pasāda* controls hearing, and so on. *Itthibbhāva-rūpa* controls femininity whereas *purisabhāva-rūpa* controls masculinity.

(viii) **Upādinna-rūpa and Anupādinna-rūpa**

The 18 types of *kamma-born materiality* (*kammaja-rūpa*) are called *upādinna-rūpas*; the rest are named *anupādinna-rūpas*. The 18 *rūpas* produced by *kamma* are grasped by the *kamma* as its resultants in collaboration with craving (*taṇhā*) and false view (*diṭṭhi*).

(ix) **Sanidassana-rūpa and Anidassana-rūpa**

The visible materiality (*vaṇṇa*) is called *sanidassana-rūpa*, because it can be seen by the eye. The remaining *rūpas* are called *anidassana-rūpa*, because they cannot be seen by the eye.

(x) **Avinibbhoga-rūpa and Vinibbhoga-rūpa**

The eight *rūpas* comprising *pathavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa* and *ojā* arise together and dissolve together; **they are bound up homogeneously and are inseparable and indivisible**. So they are called *avinibbhoga-rūpas* whereas the rest are called *vinibbhoga-rūpas*.

• The Sources of Materiality

There are four causes which produce materiality. They are:

(1) *Kamma*, (2) *citta* (consciousness), (3) *utu* (*tejo*), (4) *āhāra* (*ojā*).

The materiality produced by each of these four causes are respectively known as:

- (1) *kammaja-rūpa* – kamma-born materiality,
- (2) *cittaja-rūpa* – consciousness-born materiality,
- (3) *utuja-rūpa* – heat-born materiality, and
- (4) *āhāraja-rūpa* – nutriment-born materiality

Materiality is formed not singly but in groups called ‘*kalāpas*’, which are comparable in size to sub-atomic particles—electrons, protons and neutrons.

Material groups (*rūpa-kalāpas*) always contain the eight *avinibbhoga-rūpas* as their cores. These eight *rūpas* may or may not be formed together with other *rūpas*. When material groups are formed, materiality of limitation (*pariccheda-rūpa*) is also formed.

Thus 8 *avinibbhoga-rūpas*, *pariccheda-rūpa* (space element) are produced by all the four causes. So they are called **9 *catuja-rūpas***.

Five *pasāda-rūpas*, 2 *bhāva-rūpas*, *hadaya-vatthu*, and *jīvita-rūpa* are produced by kamma alone. They are called **9 *kammaja-ekaja-rūpas***. (*kammaja* = kamma-born; *ekaja* = produced by one cause)

Two *viññatti-rūpas* are produced by consciousness alone. They are called **2 *cittaja-ekaja-rūpas***.

So there are 9 + 2 = 11 *ekaja-rūpas*, meaning materiality produced by one cause.

Sadda (sound) is produced by two causes, i.e., *citta* and *utu*. So it is called ***dvija-rūpa*** (materiality produced by two causes).

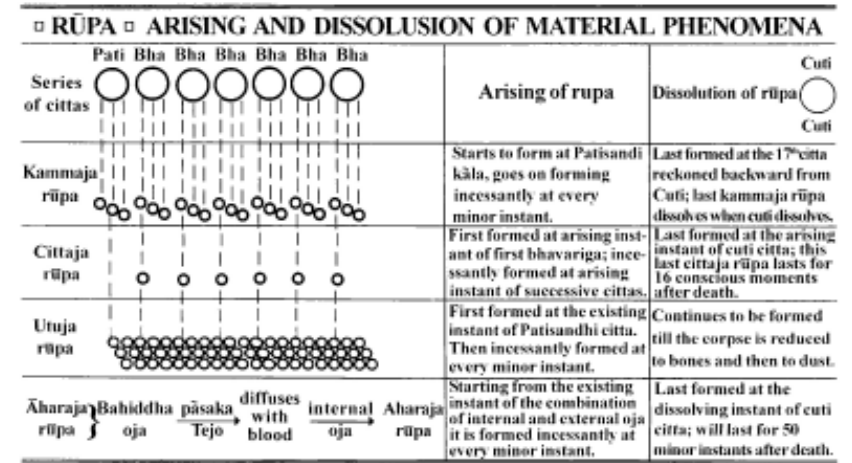
Three *lahutādi rūpas* are produced by three causes – viz., *citta*, *utu*, and *āhāra*. So they are called ***tija-rūpas*** (materiality produced by 3 causes).

- Therefore, we can summarise as follows. There are:**
- 18 *kammaja-rūpas* = 9 *kammaja-ekaja-rūpas* + 9 *catuja-rūpas***
 - 15 *cittaja-rūpas* = 2 *cittaja-ekaja rūpas* + 9 *catuja-rūpas* + *sadda* + 3 *lahutādi rūpas***
 - 13 *utuja-rūpas* = 9 *catuja-rūpas* + *sadda* + 3 *lahutādi rūpas***
 - 12 *āhāraja-rūpas* = 9 *catuja-rūpas* + 3 *lahutādi rūpas***

• **Material Phenomena in a Life Time**

A wholesome kamma conditions a human existence to arise in the human realm. This successful kamma will bear its resultant consciousness one after another associated with its mental factors throughout the whole existence. This first resultant consciousness is called *rebirth-consciousnesses* (*paṭisandhi citta*). The subsequent resultant consciousnesses

Fig. 11.1 Formation of Materiality due to 4 Causes



are called *life-continuum* (*bhavaṅga-citta*). The last resultant consciousness is named *death-consciousness* (*cuti-citta*). (See Fig. 11.1)

The Life-span of a consciousness is extremely short. More than one thousand billion citta arise and perish during a snap of the fingers or during an eye-wink according to Abhidhamma Commentary.

The life-span of a consciousness is measured by three sub-moments of three distinct features in the life-time of a consciousness.

- (i) *uppāda* – genesis or arising
- (ii) *thīti* – existence or existing
- (iii) *bhaṅga* – dissolution or perishing

So the life-span of a consciousness is equal to three sub-moments (*khaṇas*) which represent the genetic sub-moment, the existing sub-moment and the perishing sub-moment of consciousness.

In other words, **the life-span of a consciousness is equal to one consciousness-moment (*cittakkhaṇa*) which is equal to three sub-moments.**

The life-span of materiality (*rūpa*) is 17 times longer than the life-span of a consciousness. So the life-span of materiality is equal to 17 consciousness-moments (*cittakkhaṇas*) or 17×3 = 51 sub-moments (*khaṇas*). As an exception, the two *viññatti rūpas* have the life-span of one consciousness-moment each and the three *lakkhaṇa rūpas* have the life-spans equal to the genesis, the existence and the dissolution of a *rūpa*, respectively. The genesis and the dissolution of a *rūpa*

last for one sub-moment each; so the existence of a rūpa lasts for $51 - 2 = 49$ sub-moments.

Kammaja-rūpa starts to form at the arising moment of rebirth consciousness (*paṭisandhi kāla*), and it goes on forming incessantly at every sub-moment. It is last formed at the arising moment of the seventeenth consciousness reckoned backward from death-consciousness (*cuti-citta*). This last kammaja-rūpa will dissolve or perish when death consciousness dissolves or perishes. It should be noted that psychic life (*jīvitindriya*) and material life (*jīvita rūpa*) must start forming simultaneously and must finally perish together in a life-time.

Cittaja-rūpa is first formed at the arising moment of the first *bhavaṅga-citta*. It continues to be formed incessantly at the arising moment of every subsequent consciousness until the arising moment of death consciousness. The last formed *cittaja-rūpa* lasts for 16 consciousness-moments after death.

Utujā-rūpa is first formed at the existing moment of rebirth-consciousness. The reason is that the *utu* or *tejo* present in the first kammaja-rūpa reaches the static state (*thīti*) at the existing moment of rebirth consciousness, and starting from that moment will produce *utuja-rūpa* at every subsequent sub-moment during its existence. The *tejo* present in every newly produced *rūpa-kalāpa* will similarly produce *utuja-rūpa* at every sub-moment during its existence. Therefore, *utuja-rūpa* will continue to be formed till a person dies and the corpse is reduced to dust.

Āhāraja-rūpa is formed from the combination of internal *ojā* and external *ojā*. External *ojā* is present in *rūpa-kalāpas* that make up food. Food is digested in the stomach and digested food particles diffuse with blood throughout the body. Thus external *ojā* comes in contact with internal *ojā* which is present in the *rūpa-kalāpas* that make up the body. The contact between the external *ojā* and the internal *ojā* is called the genetic moment and, starting from the first existing moment, the combination produces *āhāraja-rūpa* at every sub-moment incessantly. The last *āhāraja-rūpa* is formed at the dissolving moment of death-consciousness and it will last for 50 sub-moments after death.

• Formation of Material Groups (*Rūpa-kalāpas*)

1 Nine Kammaja-kalāpas

They are formed from 17 kammaja-rūpas excluding *pariccheda rūpa*

(space). In all *kalāpas* the 8 *avinibbhoga-rūpas* form the nucleus. All *kammaja rūpa-kalāpas* contain *jīvita-rūpa* (physical life). So a group of 8 *avinibbhoga-rūpas* and *jīvita-rūpa* forms the simplest unit of kammaja-rūpa. It is called *jīvita-navaka-kalāpa*, meaning ‘group of 9 *rūpas* including *jīvita*’. It may be shortened to ‘*vital-nonad*’.

By adding the remaining 8 kammaja-ekaja-rūpas one at a time to the basic unit of ‘*vital-nonad*’, we get the remaining 8 kamaja-kalāpas.

- | | |
|--|---|
| 1 <i>Jīvita-navaka</i>
(vital nonad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i> |
| 2 <i>Cakkhu-dasaka</i>
(eye-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>cakkhu-pasāda</i> |
| 3 <i>Sota-dasaka</i>
(ear-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>sota-pasāda</i> |
| 4 <i>Ghāna-dasaka</i>
(nose-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>ghāna-pasāda</i> |
| 5 <i>Jīvhā-dasaka</i>
(tongue-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>jīvhā-pasāda</i> |
| 6 <i>Kāya-dasaka</i>
(body-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>kāya-pasāda</i> |
| 7 <i>Itthibhāva-dasaka</i>
(female-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>itthibhāva-rūpa</i> |
| 8 <i>Pumbhāva-dasaka</i>
(male-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>pumbhāva-rūpa</i> |
| 9 <i>Hadaya-dasaka</i>
(heart-decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>jīvita-rūpa</i>
+ <i>hadaya-vatthu</i> |

2 Six Cittaja-Kalāpas

They are formed by grouping the 14 *cittaja-rūpas* (excluding *pariccheda-rūpa*) together as may be required.

- | | |
|---|---|
| 1 <i>Cittaja-suddhaṭṭhaka</i>
(pure octad) | = 8 <i>avinibbhoga-rūpas</i> produced by
citta. |
| 2 <i>Kāyaviññatti-navaka</i>
(bodily intimation nonad) | = 8 <i>avinibbhoga-rūpas</i> + <i>kāyaviññatti</i> |
| 3 <i>Vacīviññatti-sadda-dasaka</i>
(vocal intimation decad) | = 8 <i>avinibbhoga-rūpas</i> + <i>vacīviññatti</i>
+ <i>sadda</i> |
| 4 <i>Lahutādi-ekādasaka</i>
(un-decad of mutability) | = 8 <i>avinibbhoga-rūpas</i> + <i>lahutā</i> +
<i>mudutā</i> + <i>kammaññatā</i> |
| 5 <i>Kāyaviññatti-lahutādi</i>
<i>dvādasaka</i> (do-decad of mutability) | = 8 <i>avinibbhoga-rūpas</i> + <i>kāyaviññatti</i>
+ <i>lahutādi rūpas</i> |

6 *Vacīviññatti-sadda-lahutādi* = 8 *avinibbhoga-rūpas* + *vacīviññatti terasaka* (tri-decad of mutability) + *lahutādi rūpas* + *sadda*

3 Four Utuja-kālapas

They are formed by grouping the 12 *utuja-rūpas* (excluding *pariccheda-rūpa*) together as may be required.

1 *Utuja-suddhaṭṭhaka* = 8 *avinibbhoga-rūpas* produced by *utu* (pure octad)

2 *Sadda-navaka* = 8 *avinibbhoga-rūpas* + *sadda* (sound-nonad)

3 *Lahutādi-ekādasaka* = 8 *avinibbhoga-rūpas* + 3 *lahutādi-rūpas* (un-dead of mutability)

4 *Sadda-lahutādi dvādasaka* = 8 *avinibbhogas* + *sadda* + 3 *lahutādi-rūpas* (do-decad of sound and mutability)

4 Two Āhāraja-kālapas

They are formed by grouping together the 8 *avinibbhoga-rūpas* and the 3 *lahutādi-rūpas* produced by nutriment.

1 *Āhāraja-suddhaṭṭhaka* = 8 *avinibbhoga-rūpas* produced by (pure octad) nutriment

2 *Lahutādi-ekādasaka* = 8 *avinibbhoga-rūpas* + 3 *lahutādi-rūpas* (un-decad of mutability)

Note: *Aṭṭhaka* = 8, *navaka* = 9, *dasaka* = 10
Ekādasaka = 11, *dvādasaka* = 12, *terasaka* = 13

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• Review Questions

- 1 What are the four types of primary materiality (*bhūta-rūpa*)? Describe their characteristics, functions, manifestations, proximate causes. (p.42)
- 2 What are the five types of translucent materiality (*pasāda-rūpa*)? Describe their characteristics, functions, manifestations, proximate causes. (pp.43, 44)
- 3 What are the seven types of sense-field materiality (*gocara-rūpa*)? Describe their characteristics, functions, manifestations and essential elements. (pp. 44, 45)
- 4 Describe sex materialities, life materiality, heart materiality, and nutriment materiality with respect to their characteristics, functions, and manifestations. (pp.45, 46)
- 5 Describe the two types of *viññatti-rūpa* and the three types of *lahutādi-rūpa* with respect to their characteristics, functions, and manifestations. Are they real materiality? (pp. 46, 47)
- 6 Describe the four types of materiality of characteristics (*lakhaṇa-rūpa*). What are their significances? (pp. 47, 48)
- 7 Differentiate the two types of *rūpa* known as *nippahanna-rūpa* and *anippahanna-rūpa*. Which type should be contemplated in meditation? Why? (pp. 48, 49)
- 8 Differentiate materiality as (a) *olārika-rūpa* and *sukhuma-rūpa*, (b) *indriya-rūpa* and *anindriya-rūpa*, (c) *upādinna-rūpa* and *anupādinna-rūpa*. (pp. 49, 50)
- 9 Comment the statement: “There is fire in water and water in fire” on the basis of *avinibbhoga-rūpa*. (p. 50)
- 10 How many *ekaja-rūpas*, *dvija-rūpas*, *tija-rūpas*, and *catuja-rūpas* are there? By what causes are they produced? (p. 51)
- 11 How are the life-span of a consciousness and the life-span of materiality measured? What are the life-spans of two *viññatti-rūpās* and three *lakhaṇa-rūpas*? (pp. 52, 53)
- 12 Describe the arising and perishing of *kammaja-rūpa* and *utuja-rūpa* in a life time. (p. 53)
- 13 Describe the arising and perishing of *cittaja-rūpa* and *āhāraja-rūpa* in a life time. (p. 53)
- 14 Describe the *rūpas* that are included in each of the following *kalāpas*: (a) ear-decad (b) heart-decad (c) *lahutādi-ekādasaka* (d) sound-nonad (e) *vacīviññatti-sadda-dasaka*. (pp. 54, 55)

CHAPTER XII – MENTAL AGGREGATES (*Nāmakkhanda*)

• Four Mental Aggregates

All mentalities consisting of consciousness (*cittas*) and mental factors (*cetasikas*) are taken together as mental aggregates. They are classified as four aggregates:

- 1 *Consciousness Aggregate* – group of 89 consciousnesses,
- 2 *Feeling Aggregate* – group of all types of feeling (*vedanā*) which associate with 89 consciousnesses,
- 3 *Perception Aggregate* – group of all perceptions (*saññā*) that associate with 89 consciousnesses,
- 4 *Formations Aggregate* – group of the remaining 50 mental factors that associate with 89 consciousnesses.

• Consciousness Aggregate (*Viññānakkhanda*)

As consciousness is the leader and the forerunner of all mentalities and, after learning the consciousness-aggregate, other mental aggregates will be easily understood, the consciousness-aggregate will be described first.

Classification of Consciousness according to Planes (*Bhūmi*)

1 <i>Sense-sphere consciousness</i> (<i>kāmāvacara-cittas</i>)	... 54
These consciousnesses arise mostly in the sense-sphere, but some of them also arise in other spheres.	
2 <i>Fine-material sphere consciousness</i> (<i>rūpāvacara cittas</i>)	... 15
3 <i>Immaterial-sphere consciousness</i> (<i>arūpāvacara cittas</i>)	... 12
4 <i>Supramundane consciousness</i> (<i>Lokuttara cittas</i>)	... 8
Total	= 89

• Sense-sphere Consciousness (*Kāmāvacara Citta*) (54)

Sense-sphere consciousnesses are divided into three groups:

<i>Immoral consciousness</i>	(<i>akusala citta</i>) ... 12
<i>Rootless consciousness</i>	(<i>ahetuka citta</i>) ... 8
<i>Sense-sphere beautiful consciousness</i>	(<i>kāmāvacara sobhana citta</i>) ... 24

Immoral Consciousness (*Akusala Citta*)

Immoral or unwholesome consciousness comprises:

- 8 types of **greed-rooted consciousness** (*lobhamūla-citta*)
- 2 types of **anger-rooted consciousness** (*dosamūla-citta*)
- 2 types of **ignorance-rooted consciousness** (*mohamūla-citta*)

• Eight types of Greed-rooted Consciousness (*Lobhamūla citta*)

<i>diṭṭhī-sam</i>	<i>diṭṭhī-vip</i>	<i>diṭṭhī-sam</i>	<i>diṭṭhī-vip</i>
+	+	–	–
<i>asañ sasañ</i>	<i>asañ sasañ</i>	<i>asañ sasañ</i>	<i>asañ sasañ</i>

‘+’ = *somanassa-sahagataṃ* – accompanied by pleasant mental feeling

‘–’ = *upakkhā-sahagataṃ* – accompanied by neutral feeling

diṭṭhī-sam = *diṭṭhigata sampayuttaṃ* – associated with wrong view

diṭṭhī-vip = *diṭṭhigata vippayuttaṃ* – dissociated with wrong view

The names of 8 greed-rooted consciousness in Pāli

- 1 *Somanassa-sahagataṃ diṭṭhigata sampayuttaṃ asaṅkhārika lobhamūla citta.*
- 2 *Somanassa-sahagataṃ diṭṭhigata sampayuttaṃ sasaṅkhārika lobhamūla citta.*
- 3 *Somanassa-sahagataṃ diṭṭhigata vippayuttaṃ asaṅkhārika lobhamūla citta.*
- 4 *Somanassa-sahagataṃ diṭṭhigata vippayuttaṃ sasaṅkhārika lobhamūla citta.*
- 5 *Upekkhā-sahagataṃ diṭṭhigata sampayuttaṃ asaṅkhārika lobhamūla citta.*
- 6 *Upekkhā-sahagataṃ diṭṭhigata sampayuttaṃ sasaṅkhārika lobhamūla citta.*
- 7 *Upekkhā-sahagataṃ diṭṭhigata vippayuttaṃ asaṅkhārika lobhamūla citta.*
- 8 *Upekkhā-sahagataṃ diṭṭhigata vippayuttaṃ sasaṅkhārika lobhamūla citta.*

The names of 8 greed-rooted consciousness in English

- 1 One greed-rooted consciousness, unprompted, accompanied by pleasant mental feeling, and associated with wrong view.
- 2 One greed-rooted consciousness, prompted, accompanied by pleasant mental feeling, and associated with wrong view.
- 3 One greed-rooted consciousness, unprompted, accompanied by pleasant mental feeling, and dissociated with wrong view.

- 4 One greed-rooted consciousness, prompted, accompanied by pleasant mental feeling, and dissociated with wrong view.
- 5 One greed-rooted consciousness, unprompted, accompanied by neutral feeling, and associated with wrong view.
- 6 One greed-rooted consciousness, prompted, accompanied by neutral feeling, and associated with wrong view.
- 7 One greed-rooted consciousness, unprompted, accompanied by neutral feeling, and dissociated with wrong view.
- 8 One greed-rooted consciousness, prompted, accompanied by neutral feeling, and dissociated with wrong view.

• **Two Types of Anger-rooted Consciousness** (*Dosa-mūla Citta*)

Paṭigha-sampayuttam	
*	*
asaṅ	sasaṅ

‘*’ = domanassa-sahagataṃ = accompanied by painful mental feeling
 paṭigha-sampayuttam = associated with ill will

The names of 2 anger-rooted consciousnesses in Pāli

Domanassa-sahagataṃ paṭigha-sampayuttam asaṅkharika dosamūla citta.

Domanassa-sahagataṃ paṭigha-sampayuttam sasaṅkharika dosamūla citta.

The names of 2 anger-rooted consciousnesses in English

- 1 One anger-rooted consciousness, unprompted, accompanied by painful mental feeling and associated with ill will.
- 2 One anger-rooted consciousness, prompted, accompanied by painful mental feeling and associated with ill will.

• **Two Types of Ignorance-rooted Consciousness** (*Moha-mūla Citta*)

Vicikicchā-sam	uddhacca-sam
—	—

vicikicchā-sampayuttam – associated with sceptical doubt

uddhacca-sampayuttam – associated with restlessness

The names of 2 ignorance-rooted consciousness in Pāli

Upekkhā-sahagataṃ vicikicchā-sampayuttam moha-mūla citta.

Upekkhā-sahagataṃ uddhaccā-sampayuttam moha-mūla citta.

The names of 2 ignorance-rooted consciousnesses in English

- 1 One ignorance-rooted consciousness, accompanied by neutral

feeling and associated with sceptical doubt.

- 2 One ignorance-rooted consciousness, accompanied by neutral feeling, and associated with restlessness.

• **The 18 Types of Rootless Consciousness** (*Ahetuka Citta*)

- They include
- | | |
|---|---|
| 7 | immoral resultant consciousnesses (<i>akusala vipāka cittas</i>), |
| 8 | rootless moral resultant consciousnesses (<i>ahetuka kusala vipāka cittas</i>), |
| 3 | rootless functional consciousnesses (<i>ahetuka kiriya cittas</i>). |

Three immoral roots (*akusala-hetu*) – greed (*lobha*), anger (*dosa*), ignorance (*moha*)

Three moral roots (*kusala-hetu*) – greedlessness (*alobha*), hatelessness (*adosa*), wisdom (*amoha*)

The 18 rootless consciousness contain none of these roots.

• **Seven Types of Immoral Resultant Consciousness** (*Akusala Vipāka Citta*)

cakkhu	ghāna	kāya	santīraṇa
—	—	∧	—
	sota	jīvhā	sampaṭicchana

‘∧’ = dukkha-sahagataṃ - accompanied by painful bodily feeling

- 1 *Upekkhā-sahagataṃ cakkhaviññāṇam*
Eye-consciousness accompanied by neutral feeling.
- 2 *Upekkhā-sahagataṃ sotaviññāṇam*
Ear-consciousness accompanied by neutral feeling.
- 3 *Upekkhā-sahagataṃ ghānaviññāṇam*
Nose-consciousness accompanied by neutral feeling.
- 4 *Upekkhā-sahagataṃ jīvhāviññāṇam*
Tongue-consciousness accompanied by neutral feeling.
- 5 *Dukkha-sahagataṃ kāyaviññāṇam*
Body-consciousness accompanied by painful bodily feeling.
- 6 *Upekkhā-sahagataṃ sampaṭicchana-cittam*
Receiving consciousness accompanied by neutral feeling.
- 7 *Upekkhā-sahagataṃ santīraṇa-cittam*
Investigating consciousness accompanied by neutral feeling.

• **Eight Types of Rootless Moral Resultant Consciousness**

(*Ahetuka Kusala Vipāka Cittas*)

cakkhu	ghāna	kāya	santīraṇa
-	-	∨	-
-	sota	jīvhā	sampaṭicchana
			+
			santī

‘V’ = sukha-sahagatāṃ = accompanied by pleasant bodily feeling

1 *Upekkhā-sahagatāṃ cakkhaviññāṇāṃ*

Eye-consciousness accompanied by neutral feeling.

2 *Upekkhā-sahagatāṃ sotaviññāṇāṃ*

Ear-consciousness accompanied by neutral feeling.

3 *Upekkhā-sahagatāṃ ghānaviññāṇāṃ*

Nose-consciousness accompanied by neutral feeling.

4 *Upekkhā-sahagatāṃ jīvhāviññāṇāṃ*

Tongue-consciousness accompanied by neutral feeling.

5 *Sukha-sahagatāṃ kāyaviññāṇāṃ*

Body-consciousness accompanied by pleasant bodily feeling.

6 *Upekkhā-sahagatāṃ sampaṭicchana-cittāṃ*

Receiving consciousness accompanied by neutral feeling.

7 *Upekkhā-sahagatāṃ santīraṇa-cittāṃ*

Investigating consciousness accompanied by neutral feeling.

8 *Somanassa-sahagatāṃ santīraṇa-cittāṃ*

Investigating consciousness accompanied by pleasant mental feeling.

• **Three Types of Rootless Functional Consciousness**

(*Ahetuka Kiriya Cittas*)

pañcadvārāvajjana	hasituppāda
-	+
	manodvārāvajjana

1 *Upekkhā-sahagatāṃ pañcadvārāvajjana-cittāṃ*

Five-door directing consciousness accompanied by neutral feeling.

2 *Upekkhā-sahagatāṃ manodvārāvajjana-cittāṃ*

Mind-door directing consciousness accompanied by neutral feeling.

3 *Somanassa-sahagatāṃ hasituppāda-cittāṃ*

Smile-producing consciousness accompanied by pleasant mental feeling.

• **The 24 Types of Sense-sphere Beautiful Consciousness**

(*Kāmāvacara Sobhana Citta*)

- They include 8 types of sense-sphere moral consciousness (*Kāmāvacara kusala citta*)
 8 types of sense-sphere resultant consciousness (*Kāmāvacara vipāka citta*)
 8 types of sense-sphere functional consciousness (*Kāmāvacara kiriya citta*)

• **Eight Types of Sense-sphere Moral Consciousness**

(*Kāmāvacara Kusala Citta*)

ñāṇa-sam	ñāṇa-vip	ñāṇa-sam	ñāṇa-vip
+ +	+ +	- -	- -
asaṅ sasaṅ	asaṅ sasaṅ	asaṅ sasaṅ	asaṅ sasaṅ

ñāṇa-sam = *ñāṇa-sampayuttāṃ* – associated with knowledge of kamma

ñāṇa-vip = *ñāṇa-vippayuttāṃ* – dissociated with knowledge of kamma

The remaining symbols have the same meanings as in those of greed-rooted consciousnesses. The names of sense-sphere moral consciousnesses are similar to those of greed-rooted consciousnesses.

The names of 8 sense-sphere moral consciousnesses in Pāli

Somanassa-sahagatāṃ ñāṇa-sampayuttāṃ asaṅkhārika mahākusala citta.

Somanassa-sahagatāṃ ñāṇa-sampayuttāṃ sasaṅkhārika mahākusala citta.

Somanassa-sahagatāṃ ñāṇa-vippayuttāṃ asaṅkhārika mahākusala citta.

Somanassa-sahagatāṃ ñāṇa-vippayuttāṃ sasaṅkhārika mahākusala citta.

Upekkhā-sahagatāṃ ñāṇa-sampayuttāṃ asaṅkhārika mahākusala citta.

Upekkhā-sahagatāṃ ñāṇa-sampayuttāṃ sasaṅkhārika mahākusala citta.

Upekkhā-sahagatāṃ ñāṇa-vippayuttāṃ asaṅkhārika mahākusala citta.

Upekkhā-sahagatāṃ ñāṇa-vippayuttāṃ sasaṅkhārika mahākusala citta.

The names of 8 sense-sphere moral consciousnesses in English

1 One sense-sphere moral consciousness, unprompted, accompanied by pleasant mental feeling, and associated with knowledge.

2 One sense-sphere moral consciousness, prompted, accompanied by pleasant mental feeling, and associated with knowledge.

3 One sense-sphere moral consciousness, unprompted, accompanied by pleasant mental feeling, and dissociated with knowledge.

- 4 One sense-sphere moral consciousness, prompted, accompanied by pleasant mental feeling and dissociated with knowledge.
- 5 One sense-sphere moral consciousness, unprompted, accompanied by neutral feeling and associated with knowledge.
- 6 One sense-sphere moral consciousness, prompted, accompanied by neutral feeling and associated with knowledge.
- 7 One sense-sphere moral consciousness, unprompted, accompanied by neutral feeling and dissociated with knowledge.
- 8 One sense-sphere moral consciousness, prompted, accompanied by neutral feeling and dissociated with knowledge.

• **Eight Types of Sense-sphere Resultant Consciousness, and Eight Types of Sense-sphere Functional Consciousness**

Their names are the same as those of 8 sense-sphere moral consciousnesses; just change moral consciousness to resultant consciousness or functional consciousness.

The sense-sphere moral or resultant or functional consciousness is also called ‘great moral or resultant or functional consciousness’ Here, ‘great’ means ‘greater in number’. The sense-sphere moral or resultant or functional consciousnesses are greater in number than fine-material sphere or immaterial sphere or supramundane moral or resultant or functional consciousnesses.

• **The 15 Types of Fine-material Sphere Consciousness**

(*Rūpāvacara Citta*)

- They include
- 5 types of fine-material sphere moral consciousness (*Rūpāvacara kusala citta*)
 - 5 types of fine-material sphere resultant consciousness (*Rūpāvacara vipāka citta*)
 - 5 types of fine-material sphere functional consciousness (*Rūpāvacara kiriya citta*)

• **Five Types of Fine-material Sphere Moral Consciousness**

(*Rūpāvacara Kusala Citta*)

These consciousnesses are *jhāna* consciousnesses. *Jhāna* means mental absorption. The mind remains absorbed for hours in meditation object. *Jhāna* can also be regarded as a combination of *jhāna* factors which keeps the mind unitedly, harmoniously and serenely absorbed on a single object. It is the state of one-pointedness of the mind that makes the mind extremely blissful and powerful.

The five *jhāna* factors are mental factors with the following significances.

- Vitakka* – initial application of the mind to the sense-object; applied thought.
- Vicāra* – sustained application of the mind to the sense-object; discursive thinking.
- Pīti* – joy or rapture; a precursor of happiness.
- Sukha* – pleasant feeling; happiness (*vedanā cetasika*)
- Upekkhā* – neutral feeling (also *vedanā cetasika*)
- Ekaggatā* – one-pointedness of the mind; it unites consciousness and mental factors to remain harmoniously focused on a sense-object. It is translated as concentration (*samādhi*).

• **The names of 5 fine-material sphere moral consciousnesses in Pāli**

vitakka	vicāra	pīti	sukka/upekkhā	ekaggatā
+	+	+	+	-
first	second	third	fourth	fifth

- 1 *Vitakka vicāra pīti sukha ekaggatā sahitaṃ pathamajjhāna rūpāvacara kusala citta.*
- 2 *Vicāra pīti sukha ekaggatā sahitaṃ dutiyajjhāna rūpāvacara kusala citta.*
- 3 *Pīti sukha ekaggatā sahitaṃ tatiyajjhāna rūpāvacara kusala citta.*
- 4 *Sukha ekaggatā sahitaṃ catutthajjhāna rūpāvacara kusala citta.*
- 5 *Upekkhā ekaggatā sahitaṃ pañcamajjhāna rūpāvacara kusala citta.*

The 5 rūpāvacara *jhāna* citta differ from one another in the number of *jhāna* factors.

The names of 5 fine-material sphere moral consciousnesses in English

- 1 First *jhāna* fine-material sphere moral consciousness together with initial application, sustained application, joy, pleasant feeling, and one-pointedness.
- 2 Second *jhāna* fine-material sphere moral consciousness together with sustained application, joy, pleasant feeling, and one-pointedness.
- 3 Third *jhāna* fine-material sphere moral consciousness together with joy, pleasant feeling, and one-pointedness.
- 4 Fourth *jhāna* fine-material sphere moral consciousness together with pleasant feeling and one-pointedness.

5 Fifth jhāna fine-material sphere moral consciousness together with neutral feeling and one-pointedness.

• **Five Types of Fine-material Sphere Resultant Consciousness, and Five Types of Fine-material Sphere Functional Consciousness**

Their names are the same as those of 5 fine-material sphere moral consciousnesses; just change ‘moral consciousness’ to ‘resultant consciousness’ or ‘functional consciousness’.

• **The 12 Types of Immaterial Sphere Consciousness**

(*Arūpāvacara Citta*)

They include 4 types of immaterial sphere moral consciousness (*Arūpāvacara kusala citta*)
 4 types of immaterial sphere resultant consciousness (*Arūpāvacara vipāka citta*)
 4 types of immaterial sphere functional consciousness (*Arūpāvacara kiriya-citta*).

• **Four Types of Immaterial Sphere Moral Consciousness**

(*Arūpāvacara Kusala Citta*)

These consciousnesses are also *jhāna* consciousnesses. They all have *upekkhā* and *ekaggatā* as their *jhāna* factors. They differ from one another in the sense-object they take.

The names of 4 immaterial sphere moral consciousnesses in Pāli

ākāsānañcāyatana	akiñcaññāyatana
—	—
viññānañcāyatana	nevasaññā-nāsaññāyatana

- 1 *Upekkhā ekaggatā sahitaṃ ākāsānañcāyatana kusala citta.*
- 2 *Upekkhā ekaggatā sahitaṃ viññānañcāyatana kusala citta.*
- 3 *Upekkhā ekaggatā sahitaṃ akiñcaññāyatana kusala citta.*
- 4 *Upekkhā ekaggatā sahitaṃ nevasaññā-nāsaññāyatana kusala citta.*

The names of 4 immaterial sphere moral consciousnesses in English

- 1 *Ākāsānañcāyatana* moral consciousness together with neutral feeling and one-pointedness.
- 2 *Viññānañcāyatana* moral consciousness together with neutral feeling and one-pointedness.
- 3 *Akiñcaññāyatana* moral consciousness together with neutral feeling and one-pointedness.

4 *Nevasaññā-nāsaññāyatana* moral consciousness together with neutral feeling and one-pointedness.

• **Four types of Immaterial Sphere Resultant Consciousness, and Four types of Immaterial Sphere Functional Consciousness**

Their names are the same as those of the 4 immaterial sphere moral consciousnesses; just change ‘moral consciousness’ to ‘resultant consciousness’ or ‘functional consciousness’.

• **Eight Types of Supramundane Consciousness (*Lokuttara Cittas*)**

They include 4 supramundane moral consciousnesses, and
 4 supramundane resultant consciousnesses.

• **Four Supramundane Moral Consciousnesses**

(*Lokuttara Kusala Cittas*)

- 1 Sotāpatti-path-consciousness (*Sotāpatti-magga-citta*)
(Consciousness belonging to the path of stream-entry)
- 2 Sakadāgāmi-path-consciousness (*Sakadāgāmi-magga-citta*)
(Consciousness belonging to the path of once-returning)
- 3 Anāgāmi-path-consciousness (*Anāgāmi-magga-citta*)
(Consciousness belonging to the path of never-returning)
- 4 Arahatta-path-consciousness (*Arahatta-magga-citta*)
(Consciousness belonging to the path of arahatship)

• **Four Supramundane Resultant Consciousnesses**

(*Lokuttara Vipāka Cittas*)

- 1 Sotapatti-fruit-consciousness (*Sotāpatti-phala-citta*)
(Consciousness belonging to the fruition of stream-entry)
- 2 Sakadāgāmi-fruit-consciousness (*Sakadāgāmi-phala-citta*)
(Consciousness belonging to the fruition of once-returning)
- 3 Anāgāmi-fruit-consciousness (*Anāgāmi-phala-citta*)
(Consciousness belonging to the fruition of never-returning)
- 4 Arahatta-fruit-consciousness (*Arahatta-phala-citta*)
(Consciousness belonging to the fruition of arahatship)

Note: The 4 supramundane moral consciousnesses and the 4 supramundane resultant consciousnesses can each associate with each of the five rūpāvacara jhāna cittas. So there are $8 \times 5 = 40$ lokuttra cittas in the Samathayānika way, making the total number of cittas 121.

• **Classification of Consciousness according to Birth (*Jātī*)**

The consciousnesses are divided into four classes according to birth

as follows: (See the Citta Chart at the back of this book.)

1 Immoral consciousness	(<i>akusala citta</i>)	...	12
2 Moral consciousness	(<i>kusala citta</i>)	...	21
3 Resultant consciousness	(<i>vipāka citta</i>)	...	36
4 Functional consciousness	(<i>kiriya citta</i>)	...	20

Vipāka cittas and *kiriya cittas* are collectively called *avyākata cittas*. ‘*Avyākata*’ means ‘*indeterminate*’, that is, ‘not determined as kammically ‘wholesome’ or ‘unwholesome’. The **56 *avyākata cittas*** and their concomitants are kammically neutral; they have no kamma properties.

Akusala cittas and kusala cittas and their concomitants have kamma properties. ‘Kamma’ is ‘volitional action’ with the potentiality to bear results. Immoral deeds are performed by immoral consciousnesses together with their concomitants, depositing billions of bad kammās in the mental stream. Moral deeds are performed by moral consciousnesses together with their concomitants, depositing billions of good kammās in the mental stream.

Bad kammās will bear bad results including repeated rebirth in the woeful realms. Good kammās will bear good results including repeated rebirth in blissful realms. For detailed information about kamma and kamma-result, please read the book: “**Kamma, the Real Creator**” written by Dr. Mehm Tin Mon.

• Exalted Consciousness (*Mahaggata Citta*)

The 15 fine-material sphere consciousnesses (*rūpāvacara cittas*) and the 12 immaterial-sphere consciousnesses (*arūpāvacara cittas*) are collectively known as **27 exalted consciousnesses (*mahaggata cittas*)**. *Mahaggata cittas* are more developed and more exalted than the 54 sense-sphere consciousnesses (*kāmāvacara cittas*).

Five fine-material-sphere moral consciousnesses (*rūpāvacara kusala cittas*) and four immaterial-sphere moral consciousnesses (*arūpāvacara kusala cittas*) are collectively called **9 mahaggata kusala cittas**.

Five fine-material-sphere resultant consciousnesses (*rūpāvacara vipāka cittas*) and four immaterial-sphere resultant consciousnesses (*arūpāvacara vipāka cittas*) are collectively called **9 mahaggata vipāka cittas**.

Similarly 5 fine-material-sphere functional consciousnesses (*rūpāvacara kiriya cittas*) and four immaterial sphere functional con-

sciousnesses (*arūpāvacara kiriya cittas*) are collectively called **9 mahaggata kiriya cittas**.

• Mundane Consciousness (*Lokiya Citta*)

The 54 *kāmāvacara cittas* and the 27 *mahaggata cittas* are collectively known as 81 *lokiya cittas* (mundane consciousnesses).

‘*Lokiya*’ means ‘*mundane*’ or ‘associated with the three spheres of existence – viz., the sense sphere, the fine-material sphere and the immaterial sphere.

The **17 moral consciousnesses** comprising 8 sense-sphere moral consciousnesses and 9 mahaggata moral consciousnesses are called mundane moral consciousnesses (*lokiya kusala cittas*).

The **23 resultant consciousnesses** comprising 7 immoral resultant consciousnesses (*akusala vipāka cittas*), 8 rootless moral resultant consciousnesses (*ahetuka kusala vipāka cittas*), 8 great resultant consciousnesses (*mahāvīpāka cittas*) are collectively called **23 sense-sphere resultant consciousnesses (*kāmāvacara vipāka cittas*)**.

The 23 *kāmāvacara vipāka cittas* and the 9 mahaggata vipāka cittas are collectively called **32 mundane resultant consciousnesses (*lokiya vipāka cittas*)**.

The 15 *rūpāvacara cittas* and the 12 *arūpāvacara cittas* make up **27 mundane jhāna consciousnesses (*lokiya jhāna cittas*)**.

• Supramundane Consciousness (*Lokuttara Citta*)

The 4 Path-consciousnesses (*magga cittas*) are known as supramundane moral consciousnesses (*lokuttara kusala cittas*).

The 4 Fruition-consciousnesses (*phala cittas*) are known as supramundane resultant consciousnesses (*lokuttara vipāka cittas*).

The 4 Path-consciousnesses and the 4 Fruition-consciousnesses form the **8 supramundane consciousnesses (*lokuttara cittas*) in brief** which are realized by undertaking vipassanā in the “*vipassanā-yānika way*”, that is, “*taking insight meditation as the vehicle*”.

Each of the 8 lokuttara cittas can associate with each of the 5 *rūpāvacara kusala jhānas*. So there can be 8 x 5 = **40 supramundane jhāna consciousnesses (*lokuttara jhāna cittas*)** which can be realized by undertaking vipassanā by the “*samatha-yānika way*”, that is, “*taking tranquillity meditation as the vehicle*”.

• **The Total Number of Consciousness**

If we combine 81 mundane consciousnesses with 8 supramundane consciousnesses in brief, we get **89 consciousnesses as the total number of consciousness in brief.**

If we combine 81 mundane consciousnesses with 40 supramundane jhāna consciousnesses, we get **121 consciousnesses as the total number of consciousness in the “samatha-yānika way”.**

Attention: For a systematic quick review on consciousnesses, please see the “Citta Chart” attached to the back of this book.

• **The Functions (Kicca) performed by Consciousnesses**

There are 14 functions performed by various consciousnesses.

- 1 *Paṭisandhi-kicca* – rebirth function which links the past life with the present life.
- 2 *Bhavaṅga-kicca* – life-continuum function which continues the formation of life-stream incessantly till death.
- 3 *Avajjana-kicca* – apprehending function to direct the consciousness stream toward the object.
- 4 *Dassana-kicca* – seeing function to see the object.
- 5 *Savana-kicca* – hearing function to hear the sound.
- 6 *Ghāyana-kicca* – smelling-function to know the smell.
- 7 *Sāyana-kicca* – tasting function to know the taste.
- 8 *Phusana-kicca* – touching function to know the touch.
- 9 *Sampaṭicchana-kicca* – receiving the sense-object.
- 10 *Santīraṇa-kicca* – investigating the sense-object.
- 11 *Voṭṭhapana-kicca* – determining the sense-object whether it is good or bad.
- 12 *Javana-kicca* – apperceiving function to enjoy the taste of the sense-object.
13. *Tadārammaṇa-kicca* – registering function to continue enjoying the taste of the sense-object.
14. *Cuti-kicca* – death function.

• **The Consciousnesses performing the Respective Functions**

1 Nineteen consciousnesses perform rebirth function, life-continuum function and death function. They are 2 upekkhā-santīraṇa cittas, 8 mahāvīpāka cittas and 9 mahaggata vipāka cittas.

Akusala vipāka upekkhā santīraṇa citta performs rebirth function, and then life-continuum function and finally death function of woeful

persons in the woeful abodes.

Similarly kusala vipāka upekkhā-santīraṇa citta performs these three functions in deformed or degraded persons in the human realm and the lower catumahārājika realm.

The 8 *mahāvīpāka cittas* perform these three functions in normal persons in the human realm and the six (deva) celestial realms.

The 5 *rūpāvacara vipāka cittas* perform the three functions in rūpabrahmas in 15 brahma realms with the exception of Asaññasatta realm where beings are born with *jīvita-navaka kalāpa*.

The 4 *arūpāvacara vipāka cittas* perform the three functions in arūpabrahmas in the 4 arūpa realms.

2 Two consciousnesses perform the apprehending function (*avajjana kicca*). They are *pañca-dvārāvajjana citta* and *mano-dvārāvajjana citta*.

3 Two consciousnesses perform the seeing function. They are *akusala vipāka cakkhu-viññāṇa* and *kusala vipāka cakkhu-viññāṇa*.

4 Two consciousnesses perform the hearing function. They are the two *sota-viññāṇa cittas*.

5 Two consciousnesses perform the smelling function. They are the two *ghāna-viññāṇa cittas*.

6 Two consciousnesses perform the tasting function. They are the two *jivhā-viññāṇa cittas*.

7 Two consciousnesses perform the touching function. They are the two *kāya-viññāṇa cittas*.

8 Two consciousnesses perform the receiving function. They are *akusala vipāka sampaṭicchana citta* and *kusala vipāka sampaṭicchana citta*.

9 Three consciousnesses perform the investigating function. They are the two *uppekkhā-santīraṇa cittas* and *kusala vipāka somanassa-santīraṇa citta*.

10 One consciousness, i.e., *manodvārāvajjana*, performs the determining function (*voṭṭhapana kicca*).

11 **Fifty-five cittas perform the javana function. They are 12 akusala cittas, 21 kusala cittas. 4 phala cittas and 18 kiriya cittas (the two avajjana-cittas being excepted). These cittas can easily be remembered by the phrase: ‘ku-ku-kri-phala’** (it means all akusala cittas, all kusala cittas, 18 kiriya cittas with the exception of 2 avajjanas, and 4 phala cittas.

Kāma-javana cittas (29) = 12 akusala cittas + 8 mahākusala cittas
+ 8 mahākiriya cittas + 1 hasituppāda

Appanā-javana cittas (26) = 9 mahaggata kusala cittas + 9 mahaggata
kiriya cittas + 4 magga cittas + 4 phala cittas

12 Eleven cittas perform the registering function. They are 3 *santīraṇa*
cittas and 8 *mahāvīpāka cittas*.

• **Six Sense-Doors** (*Dvāras*)

There are 6 sense-doors in our body through which outside senses enter the mind.

1 Eye-door	...	<i>cakkhu-dvāra</i>	(<i>cakkhu-pasāda</i>)
2 Ear-door	...	<i>sota-dvāra</i>	(<i>sota-pasāda</i>)
3 Nose-door	...	<i>ghāna-dvāra</i>	(<i>ghāna-pasāda</i>)
4 Tongue-door	...	<i>jīvhā-dvāra</i>	(<i>jīvhā-pasāda</i>)
5 Body-door	...	<i>kāya-dvāra</i>	(<i>kāya-pasāda</i>)
6 Mind-door	...	<i>mano-dvāra</i>	(<i>bhavaṅga cittas</i>)

The first 5 doors are the 5 *pasāda-rūpas*; so they are material doors. The mind-door is the mental door; life-continuum serves as the mind-door.

Only present sense-objects – i.e., visible object, sound, odour, taste and tangible object (touch) – appear at the eye-door, the ear-door, the nose-door, the tongue-door, and the body-door, respectively, whereas **all 6 sense-objects, which may be present, past, future, or independent of time, can appear at the mind-door.**

• **Six Sense Objects** (*Ārammaṇa*)

1 Visible object	...	<i>rupārammaṇa</i>	(<i>vaṇṇa</i>)
2 Sound	...	<i>saddārammaṇa</i>	(<i>sadda</i>)
3 Smell	...	<i>gandhārammaṇa</i>	(<i>gandha</i>)
4 Taste	...	<i>rasārammaṇa</i>	(<i>rasa</i>)
5 Tangible object	...	<i>phoṭṭhabbārammaṇa</i>	(<i>pathavī, tejo, vāyo</i>)
6 Mind-object	...	<i>dhammārammaṇa</i>	

The mind-object is sixfold – (i) 5 *pasāda rūpas*, (ii) 16 *sukhuma rūpas*, (iii) 89 *cittas*, (iv) 52 *cetasikas*, (v) *Nibbāna* and (vi) *concepts* such as *kaṣiṇa* signs.

It should be noted that the 6 sense-objects include all *rūpas*, all *cittas*, all *cetasikas*, *Nibbāna* and concepts.

• **Six Material Bases** (*Vatthus*)

‘*Vatthu*’ means ‘*material base*’ depending on which *cittas* and

cetasikas arise together.

1 Eye-base	...	<i>cakkhu-vatthu</i>	(<i>cakkhu-pasāda</i>)
2 Ear-base	...	<i>sota-vatthu</i>	(<i>sota-pasāda</i>)
3 Nose-base	...	<i>ghāna-vatthu</i>	(<i>ghāna-pasāda</i>)
4 Tongue-base	...	<i>jīvhā-vatthu</i>	(<i>jīvhā-pasāda</i>)
5 Body-base	...	<i>kāya-vatthu</i>	(<i>kāya-pasāda</i>)
6 Heart-base	...	<i>hadaya-vatthu</i>	(<i>hadaya-rūpa</i>)

The two eye-consciousnesses depend on the eye-base (*cakkhu-vatthu*) for their arising. Similarly the two ear-consciousnesses depend on the ear-base (*sota-vatthu*), the two nose-consciousnesses depend on the nose-base (*ghāna-vatthu*), the two tongue-consciousnesses depend on the tongue-base (*jīvhā-vatthu*), and the two body-consciousnesses depend on the body-base (*kāya-vatthu*) respectively for their arising.

All the remaining consciousnesses, i.e. 89 – 10 = 79 *cittas*, depend on the heart-base (*hadaya-vatthu*) for their arising.

It should be noted that the 5 *pasāda-rūpas* function as the 5 sense-doors as well as the 5 material bases for minds to arise. The heart-base is *hadaya-dasaka kalāpa* that exists in the blood of the heart.

• **The Cognitive Series of Consciousness** (*Vīthi*)

When we are not aware of any sense-object, life-continuum (*bhavaṅga citta*) arises and dissolves one after another very rapidly. When a sense-object of very great intensity comes in contact with one of the five sense-doors, the sense-object takes one consciousness-moment to develop itself to become distinct. When the sense object becomes distinct or appears at the door, the *bhavaṅga* stream vibrates for 2 consciousness-moments and is cut off.

Then *pañcadvārāvajjana citta* apprehends the object and directs the mental stream towards the object. Then eye-consciousness (*cakkhu-viññāṇa*) sees the object and transmits the image to the next arising consciousness. The receiving consciousness (*sampañcchana citta*) receives the object, followed by the investigating consciousness (*santīraṇa*) which investigates the object, and then by the determining consciousness (*voṭṭhapana* or *manodvārāvajjana*) which determines whether the sense object is good or bad.

According to this decision, one of 29 *kāma-javanas* arises 7 times, enjoying the taste of the sense-object. Then two *tadālambana cittas*

follow, continuing to enjoy the taste of the sense-object. When the second *tadālabhana citta* dissolves, the sense-object also dissolves, because its life-span of 17 consciousness-moments is completed. After that bhavaṅga stream will flow on.

The cognitive series of consciousness can be represented by the following symbols.

1 Eye-door Cognitive Series for Sense Object of Great Intensity

(*Atimahantārammaṇa Vīthi*) (*Tadālabhana-vāra Vīthi*)

Bh - “Tī-Na-Da-Pa-Ca-Sp-St-Vo-J-J-J-J-J-J-Td-Td”-Bh

- Bh = *bhavaṅga* – life-continuum
 Tī = *Atīta bhavaṅga* – past life continuum which passes by while the sense object develops itself to distinction.
 Na = *bhavaṅga-calana* – vibrating bhavaṅga citta
 Da = *bhavaṅgupaccheda* – arrested life-continuum
 The bhavaṅga stream is cut off.
 Pa = *pañca-dvārāvajjana* – five-door directing consciousness. It apprehends the object and directs the mental stream to the object.
 Ca = *cakkhu-viññāṇa* – eye-consciousness; it sees the object.
 Sp = *sampaṭicchana* – receiving consciousness, it receives the object.
 St = *santīraṇa* – investigating consciousness; it investigates the object.
 Vo = *voṭṭhapana* – manodvārāvajjana; it determines whether the object is good or bad.
 J = *javana* – impulsive consciousness; one of 29 kāmajavanas functions as javana 7 times, enjoying the taste of the sense object.
 Td = *tadārammaṇa* – registering consciousness; it occurs 2 times continuing to enjoy the taste of the sense object. It terminates the cognitive process.
 Bh = *bhavaṅga* – life-continuum flows on.

Similar cognitive series arises in the ear-door, the nose-door, the tongue-door and the body-door. Change eye-consciousness (Ca) to ear-consciousness (So), or nose-consciousness (Ghā) or tongue consciousness (Jiv) or body-consciousness (Kā).

Please look at the Vīthi Chart attached to the end of this book.

2 Eye-door Cognitive Series for Sense Object of fairly great Intensity (*Mahantārammaṇa Vīthi*) (*Javana-vāra Vīthi*)

(i) Bh- “Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-J-J-J-J-J-J-Bh”-Bh

(ii) Bh- “Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-J-J-J-J-J-J”-Bh

When the sense object is of fairly great intensity, the object takes two consciousness-moments, or three consciousness-moments if it is weaker, to develop itself into distinction after striking the sense-door. So we get 2 or 3 *atīta bhavaṅgas* (Tī). Then the bhavaṅga stream vibrates twice and is cut off (Na-Da).

Then *pañcadvārāvajjana* (Pa) apprehends the object; eye-consciousness (Ca) sees the object, *sampaṭicchana* (Sp) receives the object, *santīraṇa* (St) investigates the object, *manodvārāvajjana* (Vo) determines whether the object is good or bad.

In accordance with this decision, one of 29 kāma javana cittas arises 7 times, enjoying the taste of the sense-object. No *tadārammaṇa* arises in this case. *Bhavaṅga cittas* arise after javanas.

3 Eye-door Cognitive Series for Sense Object of Slight Intensity

(*Parittārammaṇa Vīthi*) (*Voṭṭhapana-vāra Vīthi*)

(i) Bh- “Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh-Bh-Bh”-Bh

(ii) Bh- “Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh-Bh”-Bh

(iii) Bh- “Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh”-Bh

(iv) Bh- “Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh”-Bh

(v) Bh- “Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo”-Bh

(vi) Bh- “Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo”-Bh

When the sense object is of slight intensity, the object takes 4 to 9 consciousness-moments to develop itself into distinction after striking the sense-door. So there are 4 to 9 *atīta bhavaṅga* (Tī). Then the *bhavaṅga* stream vibrates twice and is cut off (Na-Da).

Then *pañcadvārāvajjana* (Pa) apprehends the object, *cakkhu-viññāṇa* (Ca) sees the object, *sampaṭicchana* (Sp) receives the object, *santīraṇa* (St) investigates the object, *manodvārāvajjana* or *voṭṭhapana* (Vo) determines whether the object is good or bad.

But *manodvārāvajjana* cannot decide as the object is not precisely known. So no *javanas* arise to enjoy the taste of the sense-object. However, *manodvārāvajjana* arises 2 more times in place of javanas, apprehending the sense object and trying to decide whether it is good or bad. But it cannot decide as the sense-object is not precisely known. In the sixth *vīthi*, *manodvārāvajjana* can arise only 2 times as the sense-

object cannot last more than 17 consciousness-moments.

4 For Sense Objects of very Slight Intensity (*Atiparittārammana Vīthi*) no *vīthi citta*s arise. (*Futile or Mogha-vāra Vīthi*)

Bh- “Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī--Na-Na-Bh-Bh-Bh-Bh-Bh”-Bh

5 Mind-door Cognitive Series (*Manodvāra Vīthis*)

(i) *For very distinct sense-object (*Ativibhūtārammaṇa vīthi*)*

Bh- “Na-Da-Ma-J-J-J-J-J-J-Td-Td”-Bh

(ii) *For fairly distinct sense-object (*Vibhūtārammaṇa vīthi*)*

Bh- “Na-Da-Ma-J-J-J-J-J-J”-Bh

(iii) *For obscure sense-object (*Avibhūtārammaṇa vīthi*)*

Bh- “Na-Da-Ma-Ma-Ma”- Bh

(iv) *For very obscure sense-object (*Atiavibhūtārammana vīthi*)*

Bh- “Na-Na” - Bh (no *vīthi* arises)

The mind-door, being a mental door, is very powerful. All six types of sense objects, which may be present, past, future, or independent of time, can appear at the mind-door. Just as the image of a sense object in front of a mirror appears immediately in the mirror, so too a sense object immediately appears in the mind door.

When an object appears in the mind door, the *bhavaṅga* stream vibrates two times and is cut off (Na-Da). Then *manodvārāvajjana* (Ma) apprehends the object, observes it and decides whether it is good or bad. In accordance with this decision, one of the 29 *kāma-javana citta*s arises 7 times, enjoying the taste of the sense-object.

After that, if the sense object is very distinct (*Ativibhūtārammaṇa*), 2 *tadārammaṇa* arise, continuing to enjoy the taste of the sense object. There after, *bhavaṅga citta*s sink into life-continuum.

If the sense-object is fairly distinct (*Vibhūtārammaṇa*), no *tadārammaṇa* arises. If the sense-object is obscure (*Avibhūtārammaṇa*), it is not precisely known, so no *javana* arises. In this case, *manodvārāvajjana* arises three times, trying to apprehend the object and decide whether it is good or bad. As the sense-object is not precisely known, no *javanas* arises.

6 Consequent Mind-door Cognitive Process

The sense-sphere mind-door cognitive process is twofold:

(1) Independent process, and (2) Consequent process.

When any of the six sense-objects appears at the mind-door, an independent mind-door process or cognitive series occurs as described

above.

Also after a five-door cognitive series (*Pañca-dvāra vīthi*), several consequent mind-door cognitive series arise to cognize the detailed features of the sense-object.

In a five-door cognitive series, the sense-object is processed only to the extent to be known roughly whether it is good or bad. The form, the shape, the detailed features and the name of the object are not known yet.

Since the mind-door can take up a past sense-object, after a *pañcadvāra vīthi*, a mind-door cognitive series quickly follows retaking the sense object of the *pañcadvāra vīthi* as a past sense-object.

Then a second *manodvāra vīthi* follows suit observing the past sense-object and the retaken object together. Then follows the third *manodvāra vīthi* observing the form and shape of the object.

Again the fourth *manodvāra vīthi* arises considering the name of the object. If necessary, many *manodvāra vīthis* quickly occur in succession, considering the features of the object in detail and also the time and the place in connection with the object if the object has been observed before.

As millions of *vīthi* can arise in a fraction of a second, we think we know the sense-object as soon as we see it, and even think that we hear and see at the same time. But we know only one thing at a time.

• **Mental Factors (*Cetasikas*)**

Mental factors arise and perish together with consciousness. They depend on consciousness for their arising and influence consciousness to be good, bad or neutral. They take the same sense object which the consciousness takes, and they share the common material base (*vatthu*) with consciousness.

They are our intrinsic good qualities and bad qualities. We can suppress or eliminate bad ones and develop good ones to make the mind very powerful and blissful. Each mind is a combination of consciousness and mental factors.

There are 52 mental factors which are classified as three main groups.

(i) 13 neutral mental factors (*aññasamāna cetasikas*)

(ii) 14 immoral mental factors (*akusala cetasikas*)

(iii) 25 beautiful mental factors (*sobhana cetasikas*)

• **Neutral Mental Factors (13)**

There are 13 neutral mental factors which associate with both

beautiful consciousnesses and not-beautiful consciousnesses. They are again divided into 2 sub-groups.

(1) Essentials (7 *sabba-citta sādharmaṇa cetasikas*)

(2) Particulars (6 *pakiṇṇaka cetasikas*)

• **Seven Essential Mental Factors (*Sabba-citta Sādhāraṇa*)**

1 **Phassa – contact**; it makes the contact between the mind and the sense object to be aware of the object. It produces feeling (*vedanā*).

2 **Vedanā – feeling**; it manifests itself as pleasant feeling (*sukha*), painful feeling (*dukkha*) and neutral feeling (*upekkhā*), depending on whether the sense-object is pleasant, unpleasant and neutral, respectively. It enjoys the taste of the sense object.

3 **Saññā – perception**; it takes note of the detailed features of each sense object and stores the data in the mental stream like a computer storing the data in its memory. Because of this memory we can remember what we have seen and learnt.

4 **Cetanā – volition or intention**; it prompts its concomitants to perform their respective functions in order to accomplish each action. Since each *action* (called ‘*kamma*’ in Pāḷi) is accomplished by the effort of *volition*, ‘volition’ is designated as ‘*kamma*’.

5 **Ekaggatā – concentration or one-pointedness of the mind**; it unites consciousness and mental factors on a sense-object to make the mind focus on the object. When it is developed to the *right concentration* by tranquillity meditation, the mind becomes pure and very powerful.

6 **Jīvitindriya – psychic life**; it sustains its concomitants to last throughout their life-span so that they can perform their respective functions. Without *jīvitindriya* we cannot be alive.

7 **Manasikāra – attention or reflection**; it pays attention to each sense object that appears at the sense-door and directs the mental stream towards the object in order to be aware of the object. Wise reflection (*yoniso manasikāra*) about the sense-object gives rise to moral minds. Unwise reflection gives rise to immoral minds.

• **Six Particular Mental Factors (*Pakiṇṇaka Cetasikas*)**

8 **Vitakka – initial application of the mind to a sense-object**; it initiates a thought about it. The *right thought* is a factor of the Noble Eightfold Path.

9 **Vicāra – sustained application of the mind to the sense-object**; it examines the object again and again and initiates discursive thinking.

10 **Adimokkha – decision**; it decides whether the sense object is good or bad.

11 **Vīriya – effort or energy**; it supports or upholds its concomitants not to slacken. It makes us energetic, courageous and work hard so that we shall succeed in every work of life. It is indeed a key to success. It opposes sloth and torpor.

12 **Pīti – joy or rapture**; it is related to gladness (*pāmojja*). It is a precursor of *pleasant feeling* (*sukha*). ‘Gladness’ gives rise to ‘joy’, and ‘joy’ gives rise to ‘pleasant feeling’. Pīti is developed in five stages which meditators will experience.

(i) *Khuddaka pīti* – the thrill of joy which causes the flesh to creep.

(ii) *Khaṇika pīti* – instantaneous joy like a flash of lightning.

(iii) *Okkantikā pīti* – the flood of joy like the breakers on a sea-shore; it gives the feeling of riding a boat on tides.

(iv) *Ubbegā pīti* – up-lifting joy which may lift one to float or fly in the air.

(v) *Phāraṇā pīti* – suffusing joy which pervades the whole body like a full-blown balloon.

13 **Chanda – wish**; like the wish to go and the wish to know.

Strong wish is called *will*. As the saying goes: ‘*If there is a will, there is a way*’, strong *chanda* shall bring success in everything we do. So it is also a key to success.

As the above neutral mental factors can take part both in good actions and bad actions, they are our tremendous precious qualities if we can develop them for good purposes.

• **14 Types of Immoral Mental Factors (*Akusala Cetasikas*)**

We should be well aware of these immoral mental factors as they represent our worst internal enemies. They agitate, inflict and burn the mind and make people wicked to perform evil actions. They are the main causes of all immoral and unjust actions and all suffering in the world. They will send us to woeful abodes after death and keep us wandering in these miserable abodes life after life.

The 14 immoral mental factors are divided into four sub-groups as follows.

(a) **Moha Group of Four Mental Factors** which associate with all immoral minds. They are the background driving force for performing all evil actions. (*Akusala Sādhāraṇa Cetasikas*)

1 **Moha or Avijjā – ignorance or delusion**; it blinds the mind not to know and see the real nature of sense objects, the ultimate materiality and mentality, the three characteristics of existence, the past existences and the future existences, kamma and its result, the causal relations of Dependent Arising (*Paṭiccasamuppāda*) and the four Noble Truths. It is the leader of immoral mental factors.

2 **Ahirika – moral shamelessness**; it does not feel ashamed to do immoral actions, as *moha* blinds the mind to be ignorant of good and bad, kamma and its result, and the Noble Truths.

3 **Anottappa – moral fearlessness**; it is not afraid to do immoral actions as it is ignorant of good and bad, kamma and its result, and the Noble Truths.

4 **Uddhacca – restlessness**; it makes the mind restless like a flag fluttering in the wind so that one cannot think seriously whether an action is proper or not.

(b) **Lobha Group of Three Mental Factors** which constantly influence the mind to be greedy, selfish and conceited. They make us very intoxicated and forgetful about meritorious deeds. They are responsible for extending the life-cycle or the round of rebirth. So they are known as '*Papañca Dhamma*'.

5 **Lobha or Tanhā or Rāga – greed, craving, attachment.**

Because *ignorance* deludes the mind to have the wrong vision that sense objects are *permanent (nicca)*, *pleasant (sukha)*, *self or person (atta)* and *beautiful (subha)* instead of *impermanence (anicca)*, *suffering (dukkha)*, *not-self (anatta)* and *repulsive (asubha)* in reality, *lobha* constantly craves for sense-objects, sensual pleasure, money, wealth, power, fame, etc., and gets attached to these things. This craving or desire can never be gratified; the more one gets, the more one desires. Even the whole wealth on earth cannot satisfy one man's greed. Because of attachment to beloved ones, valuable properties, good jobs, power and fame, one has to worry constantly and has to work day and night till death. The Buddha rightly said:

*“From craving springs grief,
From craving springs fear.
For him who is wholly free from craving,
there is no grief, much less fear.* (Dhammapada 216)

In the second Noble Truth the Buddha pointed out that craving

(tanhā) is the cause of all suffering.

6 **Diṭṭhi – wrong view**

Because *moha* gives the illusion or wrong vision that persons, I, you, etc., really exist, *diṭṭhi* takes the wrong view that 'I, you, person, etc.' really exist. The most basic and universal wrong view is '**personality-belief (sakkāya-diṭṭhi)** or *ego-illusion*' (*atta-diṭṭhi*)

Sakkāya diṭṭhi believes that this combination of mind and body or the combination of five aggregates of clinging is 'I', 'you', 'he', 'she', 'man', 'woman', 'person', etc.

Atta-diṭṭhi believes in the existence of a 'soul' or 'atta' or 'ego' or 'life-entity' in the body and taking that entity as 'I'.

This basic wrong view of 'personality-belief' makes one very selfish, egoistic, concerned only with one's welfare, having no regard and no sympathy for others. Based on personality-belief, many wrong views spring up in the world.

7 **Māna – pride or conceit**

Māna also looks at oneself as I and becomes very conceited, thinking 'I am the best; I know everything; I am most handsome or most beautiful'. Pride or conceit is of three kinds: the equality-conceit (*māna*), the inferiority-conceit (*omāna*), and the superiority-conceit (*atimāna*). We must be aware that 'pride' will have a fall'.

(c) **Dosa Group of Four Mental Factors** which cause anger-rooted consciousness accompanied by painful mental feeling to arise (*Dosa catukka*).

8 **Dosa or Paṭigha – anger, hatred, ill will.**

Anger is the most destructive element in the world. Before it destroys others, it may destroy one first. As soon as we come across unpleasant things or unpleasant dealings, anger arises in the mind. As soon as anger arises, *ignorance* and its three associates also arise making the mind blind. So one cannot think properly, and immediately one becomes angry, ready to use abusive language, to engage in a quarrel, or even to kill and destroy other's life and property.

Inflated anger makes one angry, violent, cruel, ready to commit crimes or evil actions. Depressed anger causes sadness, sorrow, grief, lamentation, depression, despair, stress and strain, and illness to arise.

9 **Issā – jealousy or envy**

Issā is objective and it looks at others. One feels *jealous* of other's

success. One envies another man's good fortune. People say bad things about others out of envy. Jealousy or *envy* makes one unhappy without being agitated by any one.

10 **Macchariya – avarice or stinginess**

Macchariya has the characteristic of concealing one's property, and as such it is subjective. It does not appreciate to share one's room, one's house, one's property, one's gain, one's recognition, or one's knowledge.

It takes the form of stinginess when one is reluctant to give money to charity. Attachment to one's property by greed and *miserliness* prevent one from giving alms. They are the causes to be reborn in a woeful state after death.

11 **Kukkucca – remorse or worry**

Kukkucca has the characteristic of grieving over the evil that has been done or over the good that has not been done. As it is useless to cry over spilt milk, so too it is of no use to repent or feel sorry about wrong doings. It is most important to do what one should do now.

Jealousy, stinginess, remorse, worry and ill will make one unhappy without any reason. Getting rid of them will make one immediately happy.

(d) **The last Three Immoral Mental Factors are *thina*, *middha* and *vicikicchā*.**

12 **Thina – sloth, idleness, laziness**

Thina is the shrinking state of consciousness like a cock's feather shrinks before fire. When one is idle due to lack of effort (*vīriya*), one is under the influence of *thina*. *Thina* is the sickness of consciousness.

13 **Middha – torpor, dull, inactive**

Middha is the morbid state of mental factors. When one feels inactive, one is being influenced by *middha*. *Middha* is the sickness of mental factors.

14 **Vicikicchā – sceptical doubt, perplexity**

Vicikicchā is sceptical doubt about the Buddha, the Dhamma, the Saṅgha, the Noble Threefold Training, one's past existences, one's future existences, the Causal Relations of Dependent Origination (*Paṭiccasamuppāda*), and the four Noble Truths, because one does not understand these things clearly. Being occupied with sceptical

doubt, one does not revere the Triple Gem, one does not undertake the Noble Training, one does not even perform meritorious deeds. So one suffers a great loss in this life and one shall be reborn in a woeful state after death. One should make the effort to clarify all sceptical doubts.

Note: (1) Among the 14 immoral mental factors, greed (*lobha*), anger (*dosa*), and ignorance (*moha*) are immoral roots (*akusala hetu*). They are the roots of immoral minds and all evil actions.

(2) **Greed, anger, and ignorance are the hottest worldly fires, and they are the root causes of all suffering in the world. Their total elimination from the mind means Nibbāna.**

The extinction of greed, the extinction of hatred, and the extinction of delusion (moha); this is called Nibbāna. (Samyutta Nikāya 381)

(3) Greed as sense-desire, anger as ill will, sloth-torpor, restlessness-remorse, and sceptical doubt are the five **Hindrances (Nivaraṇas)** which make us forget to do meritorious deeds and which obstruct the arising of moral minds, mental absorption (*jhāna*) and Path-wisdom. They are the enemies of meditation.

(4) ***Lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirika, anottappa* are ten defilements. They defile, debase, taint and burn the mind. They are the real causes of all evil actions and all suffering in the world.**

Although the Buddha singled out *taṇhā* (*lobha, craving*) as the origin of suffering in the Second Noble Truth, *Taṇhā* works in unison with the remaining defilements. So all ten defilements should be regarded as the causes of all suffering.

(5) **The objective of the Noble Threefold Training is to eradicate or completely destroy all defilements systematically. When all defilements are eradicated, the unique bliss of Nibbāna will be realized in this very life.**

(6) In *Paṭiccasamuppāda*, greed (*lobha*) and ignorance (*moha*) are found to be the **two roots of Dependent Arising**. When the main roots of a big tree are totally destroyed, the tree will die. Similarly when the two roots of Dependent Arising are totally destroyed, the round of rebirths as well as the round of suffering will be terminated. These two roots can be eradicated by the fourfold Path-wisdom (*Magga-ñāṇa*) which can be realized by vipassanā meditation. When

these two roots are destroyed, all ten defilements are destroyed.

• **Beautiful Mental Factors (25 *Sobhana Cetasikas*)**

They are our good, positive qualities. If we can develop them and organize them properly, we can overcome and destroy all immoral mental factors which are our bad, negative qualities. Then we shall be the noblest and happiest people in the world, enjoying the matchless eternal peace and happiness of Nibbāna for ever.

The 25 types of beautiful mental factors are also divided into four sub-groups.

(a) 19 Beautiful Mental Factors which Collectively Associate with all Beautiful Consciousnesses (*Sobhana-Sādhāraṇa Cetasikas*)

1 *Saddhā* – faith or confidence

It is having faith and confidence in the Buddha, the Dhamma, and the Saṅgha (known as Triple Gem) with the understanding that they are the noblest objects worthy of veneration, and by revering the Triple Gem and taking refuge in the Triple Gem, one is really safe, peaceful, and prosperous.

Saddhā is the leader of beautiful mental factors. As soon as we revere the Buddha, all the 19 beautiful mental factors led by *Saddhā* arise in the mind, driving away all immoral mental factors. Thus ***saddhā* is compared with the unique ruby of the Universal Monarch** which can immediately cool down and purify warm, dirty water.

The Buddha pointed out that ***saddhā* is our most valuable treasure**, because if we have strong faith in the Triple Gem, we shall pay homage to the Buddha, the Dhamma, and the Saṅgha respectfully and perform meritorious deeds regularly. So we can accumulate good karmas by many billions every day. These good karmas will bear good fruits in many blissful existences starting from this very existence.

2 *Sati* – mindfulness, attentiveness

Sati is mindful of things that are taking place. Its chief characteristic is ‘*not floating away*’, that is, not to let things go unnoticed. When one is not mindful enough, one does not remember what one sees or hears; it is like empty pots and pumpkins floating away on the water current.

We must be mindful in thinking, speaking or doing something so that our actions do not harm any living being. We must be mindful to perform meritorious deeds. We must be always mindful of our medi-

tation object in undertaking meditation for mindfulness is the main factor. Those who are always mindful will progress in meditation until they realize Nibbāna. Those who are heedless will not perform any meritorious deeds. So they are similar to dead persons.

Mindfulness is the way to the Deathless (Nibbāna),

Heedlessness is the way to death.

The mindful do not die; the heedless are as if already dead.

(Dhammapada 21)

3 *Hirī* – moral shame, feeling ashamed to do evil.

Hirī makes one recoil with moral shame from committing immoral deeds. A person, who has moral shame, values his virtue and dignity, and recoils from evil just as a cock’s feather shrinks in front of fire.

4 *Ottappa* – moral dread or fear to do evil

One with *ottappa* feels scared to do evil because he understands kamma and its result and that an evil action will bear evil results more than a billionfold.

Hirī and *Ottappa* differentiate man from beast not to indulge in immoral acts such as sexual relations between mother and son or between father and daughter even at the time of very low civilization. So they are called the *Guardian of the World*’ (*Lokapāla Dhamma*). They serve as the nearest cause for maintaining pure morality.

5 *Alobha* – greedlessness, non-attachment, generosity

Greedlessness and non-attachment to sense objects is the chief characteristic of *alobha*. As water drops run off a lotus leaf without adhering to it, *alobha* runs off sensuous objects without adhering to them.

When one is not attached to one’s possession, one can give away money and things to charity. Here *alobha* manifests itself in the form of generosity.

***Alobha* makes one unselfish, generous to help others, easily contented with what one has.** It does not crave for wealth, power or sensual pleasure. So it is a very beautiful quality to possess. We can develop it by practising alms-giving. By practising to give away little by little, one can later donate generously to charity. *Alobha* opposes *lobha* and can overcome *lobha*.

‘Santuṭṭhi paramaṃ dhanam’

‘Contentment is the greatest wealth.’

A well contented man is happy even though he is poor.

A rich man who is not contented will not be happy.

6 **Adosa – hatelessness, loving-kindness, good will**

Adosa opposes *dosa* and can overcome *dosa*. It is not mere absence of hatred or aversion, but is a positive virtue.

Dosa has the characteristic of roughness and cruelty whereas mildness and forgiveness is the chief characteristic of *adosa*. *Dosa* is like an enemy whereas *adosa* is like an agreeable good friend. *Dosa* kills millions of people in wars whereas *adosa* can establish world peace instantly if every one possesses this beautiful quality.

***Adosa* is reflected as goodwill for its nature of kindness, tolerance and helpfulness. It is known as love or loving-kindness (*mettā*) when it turns its attention to living beings wishing them to be well and happy.**

* ‘God is love’. ‘Forgiveness is divine’.

* Hatred never ceases through hatred;

it only ceases through loving-kindness.

This is the eternal law. (*Dhammapada* 5)

7 **Tatramajjhataṭṭā – equanimity, mental balance**

The chief characteristic of *tatramajjhataṭṭā* is ‘impartial view, keeping in the middle of all things’.

It is compared to a charioteer who drives two horses to run at equal pace. It also acts like the chairman of a meeting who gives equal chance to its associates to act. **It balances consciousness and mental factors to function together at equal pace, preventing any excessiveness or deficiency.**

In the sense of *equanimity*, it is mostly known as *upekkhā*, which is different from hedonic *upekkhā*, meaning ‘indifferent feeling’.

Tatramajjhataṭṭā maintains equanimity or mental balance whatever worldly condition one may encounter. **The eight worldly conditions (*loka-dhammas*) that affect all beings are “ gain or loss, having many friends or no friends, praise or blame, happiness or suffering”.**

*Loving-kindness (*mettā*)*, *compassion (*karunā*)*, *sympathetic joy (*muditā*)* and *equanimity (*upekkhā*)* represent four ‘boundless states’ or four ‘sublime modes of living’ (*Brahma-vihāra*). We should develop these four qualities for they furnish sublime living and they are very essential and beneficial in daily communication.

8 **Kāya-passaddhi – tranquillity of mental factors**

9 **Citta-passaddhi – tranquillity of consciousness**

10 **Kāya-lahutā – lightness of mental factors**

11 **Citta-lahutā – lightness of consciousness**

10 and 11 oppose sloth and torpor.

12 **Kāya-mudutā – elasticity of mental factors**

13 **Citta-mudutā – elasticity of consciousness**

12 and 13 remove the stiffness in the mind caused by immoral mental factors such as wrong view (*diṭṭhi*) and conceit (*māna*).

14 **Kāya-kammaññatā – adaptability of mental factors**

15 **Citta-kammaññatā – adaptability of consciousness**

14 and 15 make mental factors and consciousness suitable for new use and describe the goodness in carrying out their duty.

16 **Kāya-paguññatā – proficiency of mental factors**

17 **Citta-paguññatā – proficiency of consciousness**

16 and 17 describe the skilfulness of mental factors and consciousness in doing their work.

18 **Kāyujjukatā – uprightness of mental factors**

19 **Cuttujjukatā – uprightness of consciousness**

18 and 19 describe the straightness in mental factors and consciousness in doing their work. They oppose the crookedness, deception and craftiness due to illusion (*moha*) or deceit (*māyā*) and treachery (*sātheya*).

(b) **Three Abstinenes (*Virati Cetasikas*)**

These three mental factors function as three morality components of the Noble Eightfold Path. They constitute the Training of Morality (*sīla-sikkhā*) which is the Foundation of the Noble Path.

20 **Sammā-vācā – the right speech**

It is the speech which abstains from:

- (i) *musāvādā* – lying or false speech,
- (ii) *pisuṇavācā* – slandering or back-biting,
- (iii) *pharusavācā* – harsh speech or abusive speech,
- (iv) *Samphappalāpā* – frivolous talk or vain talk.

We should always speak the truth, friendly speech, pleasant speech and beneficial speech.

21 **Sammā-kammanta – the right action**

It refers to three bodily actions which abstain from:

- (i) *pānātipātā* – killing any living being,
- (ii) *adinnādānā* – stealing other’s property,
- (iii) *kāmesumicchācārā* – sexual misconduct.

22 **Sammā-ājīva – the right livelihood**

It is the livelihood which abstains from four evil speeches and three evil bodily actions. It abstains from a livelihood that causes harm to other beings, such as trading in arms, poison, intoxicating drinks and drugs, live animals, and human beings. It also abstains from slaughtering, fishing, soldiering, deceit, treachery, soothsaying, trickery, etc.

(c) **Two Illimitables** (*Appamaññā Cetasikas*)

23 **Karuṇā – compassion**

It makes the hearts of good people quiver when others are afflicted with suffering. The wish to remove the suffering of others is its chief characteristic. It discards cruelty or wickedness.

24 **Muditā – sympathetic joy**

It is not mere sympathy but appreciative joy. Its chief characteristic is to rejoice in other's prosperity.

The four illimitables or boundless states – loving-kindness, compassion, sympathetic joy and equanimity – have been described above.

(d) **The Faculty of Wisdom** (*Paññindriya*)

25 **Paññindriya – the controlling faculty of wisdom**

It has the control over the understanding of things as they really are, that is, understanding in the light of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*).

Because it overcomes ignorance (*moha*), it is known as 'amoha' (non-delusion or wisdom). Because it can remove the veil of ignorance from clouding man's mind-eye and throw away the darkness of ignorance (*avijjā*), it is called 'higher knowledge' (*vijjā*).

Paññindriya is usually called '*paññā cetasika*'. When it is purified and cultivated by concentration (*samādhi*), it assumes the powerful role of '*supernormal knowledge*'.

When it is developed to the highest stage by *vipassanā*, it becomes the fourfold '*Path-wisdom*' (*Maggañāṇa*), which can totally destroy all *defilements* (*kilesās*) from the mind. The culmination of *wisdom* (*paññā*) is the *Omniscient Wisdom* (*Sabbaññuta-ñāṇa*) of the Buddha.

Note: (1) Among the 25 beautiful mental factors, *greedlessness* (*alobha*), *hatelessness* (*adosa*), and *wisdom* (*amoha*) are *moral roots* (*kusala hetu*). They are the roots of moral minds and all

good actions. They can be respectively developed by *alms-giving* (*dāna*), observing moral precepts (*sīla*), and undertaking *meditation* (*bhāvanā*).

(2) *Faith* (*saddhā*), *mindfulness* (*sati*), *good effort* (*vīriya*), *knowledge* (*suta*), *wisdom* (*paññā*), *moral shame* (*hiri*), and *moral dread* (*ottappa*) constitute the seven qualities of an upright person.

(3) *Faith* (*saddhā*), *mindfulness* (*sati*), *right effort* (*vīriya*), *right concentration* (*samādhi*) and *wisdom* (*paññā*) constitute the five powers and the five faculties to combat the *hindrances* (*nīvaraṇas*).

(4) *Right view* (*paññā*), *right thought* (*vītakka*), *right speech* (*sammā-vācā*), *right action* (*sammā-kammanta*), *right livelihood* (*sammā-ājīva*), *right effort* (*vīriya*), *right mindfulness* (*sati*), *right concentration* (*ekaggatā*) constitute the Noble Eightfold Path as well as the Noble Threefold Training. By developing them fully, we can develop the fourfold Path-Wisdom to realize Nibbāna and enjoy eternal peace and unique happiness.

• **Association of Mental Factors with various Consciousnesses**

Each consciousness arises in association with several mental factors. The association of mental factors with each type of consciousness is described in Chart No.3 which is attached to the back of this book.

The reading of the Chart together with the explanations why certain mental factors associate with certain consciousnesses are described in Dr. Mehm Tin Mon's book entitled "The Essence of Buddha Abhidhamma", 3rd Ed., pp. 81-92.

• **The Characteristic, Function, Manifestation and Proximate Cause of Mentality**

1 **Cakkhu-viññāṇa (Eye-consciousness)**

- (i) It has the characteristic of being supported by the eye-base and cognizing visible object.
- (ii) Its function is to have only visible object as its object.
- (iii) It is manifested as being inclined to visible object.
- (iv) Its proximate cause is the passing away of *pañcadvārāvajjana citta*.

2,3,4,5 **Sota-viññāṇa, Ghāna-viññāṇa, Jivhā-viññāṇa, Kāya-viññāṇa**

- (i) They have the characteristics of being supported by the ear-

base, the nose-base, etc., and cognizing sound, odour, etc.

- (ii) Their function is to have only sound, etc., as their objects.
- (iii) They are manifested as being inclined to sound, etc.
- (iv) Their proximate cause is the passing away of *pañcadvārāvajjana citta*.

6 **Sampaticchana citta (Receiving consciousness)**

- (i) It has the characteristic of cognizing visible object, etc., immediately next to eye-consciousness, and so on.
- (ii) Its function is to receive visible object, etc.
- (iii) It is manifested as receiving visible object, etc.
- (iv) Its proximate cause is the passing away of eye-consciousness, etc.

7 **Santīraṇa citta (Investigating consciousness)**

- (i) It has the characteristic of cognizing six kinds of sense objects.
- (ii) Its function is to investigate sense-object, and so on.
- (iii) It is manifested as the state of investigating, and so on.
- (iv) Its proximate cause is the heart-base.

8 **Pañcadvārāvajjana citta (Five-door directing consciousness)**

- (i) It has the characteristic of being the forerunner of eye-consciousness, etc., and cognizing visible object, etc.
- (ii) Its function is to apprehend the object and to advert or direct the mental stream towards the object.
- (iii) It is manifested as confrontation of visible object, etc.
- (iv) Its proximate cause is the cutting off of life-continuum.

9 **Manodvārāvajjana citta (Mind-door directig consciousness)**

- (i) It has the characteristic of cognizing six kinds of objects.
- (ii) Its function is to determine the sense-object at the five doors, and to apprehend and determine the object at the mind-door.
- (iii) It is manifested as the states of determining and apprehending the sense-object.
- (iv) Its proximate cause is the perishing of *santīraṇa citta* or the cutting off of life continuum.

10 **Hasituppāda citta (Smiling consciousness of Arahants)**

- (i) It has the characteristic of cognizing six kinds of objects.
- (ii) Its function is to cause smiling in Arahants.
- (iii) It is manifested as the state of causing to smile.
- (iv) Its proximate cause is the heart-base.

• 11 **Feeling Aggregate (Vedanākkhandha)**

Whatever has the characteristic of being felt should be all taken together as the feeling aggregate.

According to its characteristic of being felt, feeling is of one kind. But according to birth (*jāti*), feeling is of three kinds – viz., *moral feeling (kusala vedanā)*, *immoral feeling (akusala vedanā)* and *indeterminate feeling (avyākata vedanā)*.

- (a) The feelings which associate with 21 kusala cittas are called ‘*moral feeling*’.
- (b) The feelings which associate with 12 akusala cittas are called ‘*immoral feeling*’.
- (c) The feelings which associate with 56 avyākata cittas, consisting of 36 vipāka cittas and 20 kiriya cittas, are called ‘*indeterminate feeling*’.

According to natural difference (*sabhāvabheda*), feeling is of five kinds – viz., pleasant bodily feeling (*sukha*), painful bodily feeling (*dukkha*), pleasant mental feeling (*somanassa*), painful mental feeling (*domanassa*), and neutral feeling (*upekkhā*).

- (a) The feeling associated with moral resultant body-consciousness is called ‘*pleasant bodily feeling*’ (*sukha*).
- (b) The feeling associated with immoral resultant body-consciousness is called ‘*painful bodily feeling*’ (*dukkha*).
- (c) The feelings associated with 62 somanassa consciousness comprising 18 kāmasomanassa cittas, 12 rūpa-somanassa cittas, and 32 lokuttara-somanassa cittas are called ‘*pleasant mental feeling*’ (*somanassa*).
- (d) The feelings associated with 2 anger-rooted consciousnesses are called ‘*painful mental feeling*’ (*domanassa*).
- (e) The feelings associated with 55 upekkhā cittas comprising 32 kāmāupekkhā cittas, 3 rūpa-fifth jhāna cittas, 12 arūpa-jhāna cittas, and 8 lokuttara-upekkhā cittas are called ‘*neutral feeling*’ (*upekkhā*). (Please refer to Chart No. 1 attached to the back of this book.)

(a) **Sukha-vedanā (Pleasant bodily feeling)**

- (i) It has the characteristic of experiencing pleasant tangible object.
- (ii) Its function is to intensify its concomitants.
- (iii) It is manifested as bodily enjoyment.
- (iv) Its proximate cause is the body-faculty (*kāya-pasāda*).

(b) **Dukkha-vedanā (Painful bodily feeling)**

- (i) It has the characteristic of experiencing unpleasant tangible object.
- (ii) Its function is to wither its concomitants.
- (iii) It is manifested as bodily affliction.
- (iv) Its proximate cause is the body faculty (*kāya-pasāda*).

(c) **Somanassa-vedanā (Pleasant mental feeling)**

- (i) It has the characteristic of experiencing pleasant tangible objects.
- (ii) Its function is to enjoy in one way or another the desirable aspect.
- (iii) It is manifested as a mental enjoyment.
- (iv) Its proximate cause is bodily and mental tranquillity.

(d) **Domanassa-vedanā (Painful mental feeling)**

- (i) It has the characteristic of unpleasant and undesirable object.
- (ii) Its function is to suffer in one way or another the undesirable aspect.
- (iii) It is manifested as mental infliction.
- (iv) Its proximate cause is invariably the heart-base.

(e) **Upekkhā-vedanā (Neutral feeling or indifference)**

- (i) It has the characteristic of experiencing neither pleasant nor unpleasant sense-object.
- (ii) Its function is neither to intensify nor to wither its concomitants.
- (iii) It is manifested as peacefulness.
- (iv) Its proximate cause is consciousness without joy (*pīti*).

• **12 Perception Aggregate (Saññākkhandha)**

Whatever has the characteristic of perceiving should be all taken together as the perception aggregate.

According to its characteristic of perceiving, perception is of one kind. But according to birth (*jāti*), perception is of three kinds:-

- (a) The perceptions which associate with 21 *kusala cittas* are called ‘moral perception’ (*kusala saññā*).
- (b) The perceptions which associate with 12 *akusala cittas* are called ‘immoral perception’ (*akusala saññā*).
- (c) The perceptions which associate with 56 *avyākata cittas* are called ‘indeterminate perception’ (*avyākata saññā*).
- (i) Perception has the characteristic of perceiving the sense-object.
- (ii) Its function is to make a sign that “this is the sense-object which I have perceived previously.”
- (iii) It is manifested as making firm reflection by the power of the sign perceived previously.
- (iv) Its proximate cause is the object whichever appears, like the per-

ception that arises in fawns that see scarecrows as men.

• **13 Formations Aggregate (Saṅkhārakkhandha)**

Whatever has the characteristic of forming and concerning to do should be taken together as the formations aggregate.

- (i) They have the characteristic of collective forming.
- (ii) Their function is to exert the effort together.
- (iii) They are manifested as being concerned for performing an action.
- (iv) Their proximate cause is the other three mental aggregates.

According to their characteristic of forming and concerning to do, formations are of one kind. But according to birth, formations are of three kinds:-

(a) The formations (50 *cetasikas* except *vedanā* and *saññā*) which associate with 21 *kusala cittas* are called *moral formations* (*kusala saṅkhāra*).

(b) The formations which associate with 12 immoral consciousnesses are called *immoral formations* (*akusala saṅkhāra*).

(c) The formations which associate with *avyākata cittas* (indeterminate consciousnesses) are called *indeterminate formations* (*avyākata saṅkhāra*).

The mental factors that associate with the first *kāmāvacara kusala citta* amount to 36. Of these, 31 are fixed *cetasikas* (*niyata-saṅkhāra*) and 5 are unfixed *cetasikas* (*aniyata-saṅkhāra*) which associate individually and only intermitantly.

The 31 fixed mental factors are phassa, cetanā, vitakka, vicāra, pīti, vīriya, jīvitā, ekaggatā, saddhā, sati, hirī, ottappa, alobha, adosa, amoha, kāyapassaddhi, cittapassaddhi, kāyalahutā, cittalahutā, kāya-mudutā, cittamudutā, kāyakammaññatā, cittakammaññatā, kāyapāguññatā, cittapāguññatā, kāyujjukatā, cittujjukatā, chanda, adhimokkha, manasikāra, tatramajjhata.

The 5 unfixed mental factors are karuṇā, muditā, sammākammanta (kāyaduccarita-virati), sammāvācā (vacīduccarita-virati), sammā-ajīva (micchājīva-virati). According to Abhidhammattha Saṅgaha, 13 aññamāna cetasikas and 25 sobhaṇa cetasikas can associate with kāmāvacara kusala cittas. The 14 akusala cetasikas associate with only akusala cittas.

• **Neutral Mental Factors (Aññasamāna Cetasikas)**14 **Phassa (Contact)**

- (i) It has the characteristic of contact between sense-object and consciousness.
- (ii) Its function is to make the contact between sense-object and consciousness.
- (iii) It is manifested as the meeting between sense-door, sense-object and consciousness.
- (iv) Its proximate cause is the sense-object that appears at the sense-door.

15 **Cetanā (Volition or intention)**

- (i) It has the characteristic of urging its concomitants to perform their respective functions to accomplish an action.
- (ii) Its function is to co-ordinate its concomitants to work harmoniously.
- (iii) It is manifested as co-ordinating to accomplish its own and other's function, as a senior pupil or a head-carpenter does.
- (iv) Its proximate cause is (a) the sense-base (b) the sense-object (c) one of its concomitants.

16 **Ekaggatā (Samādhi or concentration)**

- (i) Its characteristic is non-wandering to other sense-objects or non-distraction.
- (ii) Its function is to unite its concomitants as water does bath-powder.
- (iii) It is manifested as peace or tranquillity.
- (iv) Its proximate cause is bliss (*sukha*).

17 **Jivindriya (vitality or psychic life)**

- (i) It has the characteristic of sustaining its concomitants. By its means they live, or it itself lives, or it is just mere living, thus it is life.
- (ii) Its function is to make its concomitants alive.
- (iii) It is manifested as the establishment of their presence.
- (iv) Its proximate cause is its concomitants which it sustains to be alive.

18 **Manasikāra (Attention or reflection)**

- (i) It has the characteristic of directing its concomitants towards the sense-object.
- (ii) Its function is to apply its concomitants to the sense-object.
- (iii) It is manifested as confrontation with the sense-object.
- (iv) Its proximate cause is the sense-objects.

19 **Vitakka (Initial application or applied thought)**

- (i) It has the characteristic of applying the mind onto an object.

- (ii) Its function is to strike at the object all around.
- (iii) It is manifested as leading the mind onto the object.
- (iv) Its proximate cause is the sense-object, the sense-base and contact.

20 **Vicāra (Sustained application or sustained thought)**

- (i) It has the characteristic of examining the sense-object again and again.
- (ii) Its function is to apply its concomitants onto the object again and again.
- (iii) It is manifested as keeping consciousness anchored on the object.
- (iv) Its proximate cause is the sense-object, the sense-base, contact.

21 **Adhimokkha (Decision or resolution)**

- (i) It has the characteristic of deciding whether the sense object is good or bad.
- (ii) Its function is to oppose non-decision.
- (iii) It is manifested as decisiveness.
- (iv) Its proximate cause is the sense-object to be decided.

22 **Vīriya (Effort or energy)**

- (i) Its characteristic is to be courageous.
- (ii) Its function is to support its concomitants.
- (iii) It is manifested as perseverance and non-demoralization.
- (iv) Its proximate cause is the sense of urgency (*saṁvega-ñāṇa*).

23 **Pīti (Joy, rapture)**

- (i) It has the characteristic of having interest and fondness on the object.

- (ii) Its function is to refresh the body and the mind.

- (iii) It is manifested as elation. It is of five kinds:

Minor joy – raising the hairs on the body.

Momentary joy – like flashes of lightning at different moments.

Showering joy – it breaks over the body again and again like waves on the sea-shore,

Uplifting joy – it can be powerful enough to levitate the body and make it spring up into the air.

Pervading joy – the whole body is pervaded with joy, like a filled bladder, like a rock-cavern invaded by inundation.

- (iv) Its proximate cause is the sense-object, the sense-base, and contact.

24 **Chanda (Wish or will)**

- (i) Its characteristic is the wish to do.
- (ii) Its function is searching for an object.
- (iii) It is manifested as the wish to get an object.
- (iv) Its proximate cause is the desired object.

Beautiful Mental Factors (Sobhana Cetasikas).25 **Saddhā** (Faith or confidence in Triple Gem)

- (i) Its characteristic is having faith in Triple Gem and clarifying the mind.
- (ii) Its function is to clarify its concomitants like a water-clearing gem.
- (iii) It is manifested as non-defilement of the mind and as resolution on objects of faith.
- (iv) Its proximate cause is objects of faith and listening to the Dhamma.

26 **Sati (Mindfulness)**

- (i) It has the characteristic of making its concomitants not to float away like empty pots but to immerse like stone slabs in objects of meditation and meritorious deeds.
- (ii) Its function is to drive away heedlessness and not to forget about meritorious deeds.
- (iii) It is manifested as guarding the mind and also as confronting a sense-object.
- (iv) Its proximate cause is strong perception and the four foundations of mindfulness.

27 **Hirī (Moral shame)**

- (i) It has the characteristic of disgusting evil.
- (ii) Its function is to feel ashamed to perform evil deeds.
- (iii) It is manifested as shrinking from evil as it feels ashamed to do it.
- (iv) Its proximate cause is self-respect.

28 **Ottappa (Moral dread)**

- (i) It has the characteristic of dread of evil.
- (ii) Its function is to be dreadful to perform evil deeds.
- (iii) It is manifested as shrinking from evil as it feels dreadful to do it.
- (iv) Its proximate cause is respect for others.

29 **Alobha (Greedlessness, non-attachment, generosity)**

- (i) The mind's lack of desire for an object is its characteristic, or it has the characteristic of non-adherence to an object, like a water

drop on a lotus leaf.

- (ii) Its function is not to lay hold of any object, like a liberated Arahant who does not regard anything to be his.
- (iii) It is manifested as non-attachment, like a man who has fallen into filth and has no attachment to filth.

30 **Adosa (Non-hate, forgiveness, loving-kindness)**

- (i) It has the characteristic of non-violence and mildness, or the characteristic of non-opposing, like a gentle friend.
- (ii) Its function is to remove anger and annoyance, or like sandal-wood removing hotness; it removes the heat of anger.
- (iii) It is manifested as agreeableness, like the full moon.
- (iv) Its proximate cause is the sense object or wise reflection.

31 **Amoha (Non-delusion, knowledge, wisdom)**

- (i) It has the characteristic of knowing the true nature of a sense-object penetratively or knowing the natural characteristics and the common characteristics of the sense-object penetratively like the penetration of an arrow shot by a skilful archer.
- (ii) Its function is to illuminate the object like a lamp.
- (iii) It is manifested as non-bewilderment about the object, like a skilful guide in a forest.
- (iv) Serene concentration is its proximate cause according to the statement: **“One who is serenely concentrated sees and knows correctly.”**

32 **Kāya-passaddhi, Citta-passaddhi**

Kāya means ‘mental factors’ or three mental aggregates’ – viz., the feeling aggregate, the perception-aggregate and the aggregate of mental formations.

‘Kāya-passaddhi’ is ‘tranquility of mental factors’ and

‘Citta-passaddhi’ is ‘tranquillity of consciousness’.

- (i) Kāya-passaddhi and citta-passaddhi have the characteristic of quieting disturbances of mental factors and consciousness.
- (ii) Their function is to pacify and destroy the disturbances of mental factors and consciousness.
- (iii) They are manifested as tranquillity and coolness of body and mind, being free from disturbances.
- (iv) Their proximate cause is tranquillized body and mind.

33 **Kāya-lahutā, Citta-lahutā**

‘Kāya-lahutā’ is lightness of mental factors, and ‘citta-lahutā’ is light-

ness of consciousness.

- (i) They have the characteristic of subduing heaviness and inactivity of the mental body and consciousness.
- (ii) Their function is to crush and destroy the heaviness and inactivity of the mental body and consciousness.
- (iii) They are manifested as non-sluggishness of the mental body and consciousness.
- (iv) Tranquillized body and mind are their proximate cause.

34 ***Kāya-mudutā, Citta-mudutā***

‘*Kāya-mudutā*’ is ‘malleability of mental factors’, and ‘*citta-mudutā*’ is malleability of consciousness’.

- (i) They have the characteristic of subduing and removing rigidity and stiffness of the mental body and consciousness.
- (ii) Their function is to crush and destroy stiffness of the mental body and consciousness.
- (iii) They are manifested as not hurting any sense-object.
- (iv) Their proximate cause is malleable body and mind.

35 ***Kāya-kammaññatā, Citta-kammaññatā***

Kāya – Kammaññatā is goodness and suitability of bodily action, and *Citta-kammaññatā* is goodness and suitability of mental action.

- (i) They have the characteristic of subduing badness and unsuitability of bodily action and mental action.
- (ii) Their function is to crush and destroy badness and unsuitability of bodily action and mental action. They oppose hindrances.
- (iii) They are manifested as completeness and goodness in making something an object of the mental factors and consciousness.
- (iv) Their proximate cause is the body and mind which are good and suitable for an action.

36 ***Kāya-pāguññatā, Citta-pāguññatā***

Kāya-pāguññatā is proficiency of mental factors, and *citta-pāguññatā* is proficiency of consciousness.

- (i) They have the characteristic of healthiness in body and mind.
- (ii) Their function is to crush and destroy the unhealthiness of body and mind. They oppose the hindrances and faithlessness which cause unhealthiness in the mental body and consciousness.
- (iii) They are manifested as being faultless and free from unhealthiness.
- (iv) Their proximate cause is healthy body and mind.

37 ***Kāyujjukatā, Cittujjukatā***

Kāyujjukatā is uprightness of mental factors, and *cittujjukatā* is uprightness of consciousness.

- (i) They have the characteristic of uprightness of mental factors and consciousness.
- (ii) Their function is to crush and destroy the crookedness of mental factors and consciousness.
- (iii) They are manifested as non-crookedness. They oppose deceit, fraud, etc.
- (iv) Their proximate cause is upright body and mind.

38 ***Sammāvācā, Sammākammanta, Sammā-ājīva (Abstinences)***

Sammāvācā is abstinence from verbal misconduct, and *sammākammanta* is abstinence from bodily misconduct, and *sammā-ājīva* is abstinence from wrong livelihood.

- (i) Their characteristic is non-transgression of verbal conduct, bodily conduct, etc.
- (ii) Their function is to draw back from verbal misconduct, bodily misconduct, etc.
- (iii) They are manifested as not committing evil actions.
- (iv) Their proximate cause is faith, mindfulness, moral shame, moral dread, frugality, etc.

39 ***Karuṇā, Muditā (Illimitables)***

Karuṇā is compassion, and *muditā* is sympathetic joy.

- (i) *Karuṇā* has the characteristic of wishing to allay other’s suffering.
- (ii) Its function is not to bear other’s suffering with the wish to allay it.
- (iii) It is manifested as non-cruelty.
- (iv) Its proximate cause is seeing helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty to subside and it fails when it produces sorrow.
- (i) ***Muditā*** is characterized as gladdening on seeing others’ success.
- (ii) Its function resides in being unenvious.
- (iii) It is manifested as the elimination of aversion (boredom).
- (iv) Its proximate cause is seeing beings’ success.

It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.

• **Immoral Mental Factors (*Akusala Cetasikas*)**

40 ***Moha (Ignorance, delusion)***

- (i) It has the characteristic of mental blindness or unknowing correctly.

- (ii) Its function is non-penetration to ultimate realities or its function is to conceal the true nature of an object.
- (iii) It is manifested as not knowing correctly but knowing wrongly. Or it is manifested as blinding wisdom or as darkness.
- (iv) Its proximate cause is unwise reflection. It is regarded as the root of all that is immoral and unprofitable.

41 **Ahirika (Moral shamelessness)**

- (i) Its characteristic is not to disgust evil and not to be ashamed to do evil actions.
- (ii) Its function is to do evil actions without shame.
- (iii) It is manifested as not drawing back from doing evil actions without shame.
- (iv) Its proximate cause is lack of self-respect.

42 **Anottappa (Moral dreadlessness)**

- (i) Its characteristic is not to be dreadful of evil actions.
- (ii) Its function is to do evil actions without dread.
- (iii) It is manifested as not drawing back from doing evil actions without dread.
- (iv) Its proximate cause is having no respect for others.

43 **Uddhacca (Restlessness)**

- (i) Its characteristic is restlessness of the mind like water whipped by the wind.
- (ii) Its function is unsteadiness, like a flag whipped by the wind.
- (iii) It is manifested as turmoil, like ashes flung by pelting with stones.
- (iv) Its proximate cause is unwise attention to sense-objects which disquiet the mind.

44 **Lobha (Greed, craving, attachment)**

- (i) It has the characteristic of clinging to a sense-object as mine like monkey-catching glue.
- (ii) Its function is strong attachment to a sense-object, like a piece of meat attached to a red-hot pan.
- (iii) It is manifested as inability to give away a sense-object, like a stain of oil-ink on a piece of cloth.
- (iv) Its proximate cause is the wrong view regarding an object of attachment as pleasant and beautiful.

45 **ditṭhi (Micchāditṭhi, wrong view)**

- (i) Its characteristic is reflecting wrongly on a sense-object as perma-

- nent (*nicca*), blissful (*sukha*), self or person (*atta*), and beautiful (*subha*).
- (ii) Its function is to consider a sense-object as permanent, blissful, self or person, and beautiful.
- (iii) It is manifested as wrong interpretation.
- (iv) Its proximate cause is unwillingness to see Arahants and to study the teachings of the Buddha.

46 **Māna (Pride, conceit)**

- (i) It has the characteristic of arrogance.
- (ii) Its function is to think highly of oneself.
- (iii) It is manifested as over-high opinion of oneself, like a high flag or banner.
- (iv) Its proximate cause is greed dissociated with the wrong view.

47 **Dosa (Anger, hatred)**

- (i) It has the characteristic of violence and savageness, like a provoked viper or cobra.
- (ii) Its function is to spread like a drop of poison, destroying its concomitants and the heart-base, or its function is to burn its own support like a forest-fire.
- (iii) It is manifested as destroying body and mind, or destroying one's benefits and others' benefits, like an enemy who has got his chance.
- (iv) Its proximate cause is the objects that provide anger. It should be regarded as stale urine mixed with poison.

48 **Issā (Jealousy, envy)**

- (i) Its characteristic is being jealous of other's prosperity or success.
- (ii) Its function is to be unhappy to see others' prosperity or success.
- (iii) It is manifested as turning one's face or attention away from others' prosperity or success.
- (iv) Its proximate cause is others' prosperity or success. It should be regarded as a fetter.

49 **Macchariya (Avarice, stinginess)**

- (i) It has the characteristic of concealing one's wealth and property.
- (ii) Its function is not to bear sharing one's wealth and property or privilege with others.
- (iii) It is manifested as stinginess and dislike to share one's property or privilege with others.

- (iv) Its proximate cause is one's property or success.
It should be regarded as a mental ugliness.

50 **Kukkucca (Worry, remorse)**

- (i) Its characteristic is to be remorseful or to repent of what one has done wrong.
(ii) Its function is to worry and to repent of the bad thing that has been done or the good thing that has not been done.
(iii) It is manifested as remorse and regret.
(iv) Its proximate cause is what has or what has not been done.
It should be regarded as slavery.

51 **Thina (Sloth, laziness)**

- (i) It has the characteristic of not exerting any effort.
(ii) Its function is to destroy or drive away effort.
(iii) It is manifested as being inactive.
(iv) Its proximate cause is unwise reflection due to laziness or boredom.

52 **Middha (Torpor, dull and inactive state)**

- (i) Its characteristic is the inactivity of mental factors or it has the characteristic of unwieldiness.
(ii) Its function is to bind its concomitants to be inactive.
(iii) It is manifested as laziness and sleepiness.
(iv) Its proximate cause is unwise reflection due to laziness or boredom.

53 **Vicikicchā (Sceptical doubt, perplexity)**

- (i) Its characteristic is to have doubt about the Buddha, the Dhamma, and the Saṅgha.
(ii) Its function is to cause perplexity and undecisiveness.
(iii) It is manifested as undecisiveness.
(iv) Its proximate cause is unwise reflection that causes doubt to arise.

• **Five Aggregates (Khandhas)**

'Khandha' means 'group' or 'aggregate'. In order to show that there are only five aggregates of existence and that there are no ego, self or person, the Buddha classified all mentalities and all materialities in the universe into 5 aggregates. This is his first *Khandha-desanā*.

- 1 *Rūpakkhandha* – materiality aggregate consisting of 28 types or rūpas.
2 *Vedanākkhandha* – feeling aggregate consisting of pleasant mental feeling (*somanassa-vedanā*), pleasant bodily feeling (*sukkhā-vedanā*), painful mental feeling (*domanassa-vedanā*), painful bodily feeling (*dukkhā-vedanā*) and neutral feeling (*upekkhā-vedanā*)

- 3 *Saññākkhandha* – perception aggregate consisting of perceptions of form, sound, odour, taste, bodily impression and mental impression.
4 *Saṅkhārakkhandha* – aggregate of mental formations comprising 50 mental factors except *vedanā* and *saññā*.
5 *Viññāṇakkhandha* – consciousness aggregate comprising 89 or 121 *cittas*.

In grouping the components of each aggregate, eleven aspects must be taken into account. These aspects are past, present, future, internal (*ajjhatta*), external (*bahiddha*), inferior (*hīna*), superior (*paṇīta*), distant (*dure*), near (*santike*), gross (*olārika*), and subtle (*sukhuma*).

• **Five Aggregates of Clinging (Upādānakkhandhas)**

In insight-meditation (*vipassanā*), supramundane consciousnesses (*lokuttara cittas*) and their concomitants (*cetasikas*) are not investigated, because they do not belong to the group of suffering (*dukkha-sacca*). Only mundane consciousnesses (*lokiya cittas*) and their concomitants (*cetasikas*) as well as the materiality aggregate are investigated in *vipassanā*, because they are grasped by clinging (*upādāna*), i.e., *lobha* and *dīṭṭhi*, and they are involved in the round of suffering. Besides they possess the characteristics of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*).

So the Buddha again classified the mentalities and the materialities (*nāma-rūpa*) which are grasped by clinging into five aggregates. This is his second *Upādānakkhandha-desanā*.

- 1 *Rūpupādānakkhandha* – materiality aggregate consisting of 28 types of rūpas.
2 *Vedanupādānakkhandha* – feeling aggregate consisting of 5 types of *vedanā* associated with 81 mundane consciousnesses.
3 *Saññupādānakkhandha* – perception aggregate consisting of *saññās* associated with 81 mundane consciousnesses.
4 *Saṅkhārupādānakkhandha* – aggregate of mental formations comprising 50 mundane mental factors (*lokiya cetasikas*) other than *vedanā* and *saññā*.
5 *Viññāṇupādānakkhandha* – consciousness aggregate comprising 81 mundane consciousnesses (*lokiya cittas*).

Each living being is made up of only these five aggregates which are not living beings, persons, self, ego or soul. If one can know and

see clearly in vipassanā that only these five aggregates exist in the universe, one is convinced that there is no person, no self, no ego and no soul. So one can get rid of the wrong personality-belief (*sakkāya-dīṭṭhi*) and one can become a stream-winner (*sotāpanna*) who can enjoy the unique bliss of Nibbāna and who is fully guaranteed never to be reborn in the woeful abodes.

This is the best achievement in life, better than to be a universal monarch or a celestial king called Sakka, because they cannot enjoy the unique bliss of Nibbāna and they are not exempted from woeful rebirth.

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5. “The Essence of Buddha Abhidhamma” 3rd Ed., by Dr. Mehm Tim Mon, Mya Mon Yadanar Publication, pp. 30-105, 213-220

Review Questions

- 1 Describe the 8 greed-rooted consciousnesses in Pāḷi and English. (pp. 58, 59)
- 2 Describe the 2 anger-rooted consciousness and the 2 ignorance-rooted consciousnesses in Pāḷi and English. (pp. 59, 60)
- 3 What are the 18 rootless consciousnesses? Describe the 7 immoral resultant consciousnesses in Pāḷi. (p. 60)
- 4 Describe the 8 rootless moral resultant consciousnesses in English. (p. 61)
- 5 What are the rootless functional consciousnesses? Describe their names both in Pāḷi and in English. (p. 61)

- 6 Describe the 8 sense-sphere moral consciousnesses in Pāḷi. (p. 62)
- 7 What are fine-material sphere consciousnesses? Describe the five jhāna factors both in Pāḷi and in English. (pp. 63, 64)
- 8 What are fine-material sphere moral consciousnesses? Describe their names in Pāḷi (p. 64)
- 9 What are immaterial sphere consciousnesses? Describe the immaterial-sphere moral consciousnesses in Pāḷi. (p. 65)
- 10 Describe the 8 types of supramundane consciousness in Pāḷi and English. (p. 66)
- 11 What are exalted consciousnesses (*mahaggata cittas*)? Describe 9 mahaggata vipāka cittas in Pāḷi. (p. 67)
- 12 What are mundane consciousnesses (*lokiya cittas*)? Enumerate the 17 mundane moral consciousnesses and 32 mundane resultant consciousnesses. (p. 68)
- 13 Describe the functions performed by consciousnesses. (p. 69)
- 14 What are the consciousnesses that perform rebirth function, life-continuum function and death function? Where do they perform these functions? (pp. 69, 70)
- 15 Which consciousnesses perform the javana function? Differentiate them as kāma-javana consciousnesses and appanā-javana consciousnesses. (pp. 70, 71)
- 16 Describe the six sense-doors and the six sense-objects. (p. 71)
- 17 Describe the six material bases (*vathus*). Which consciousnesses depend on the heart-base? (p. 72)
- 18 Describe the eye-door cognitive series for sense-object of great intensity. (p. 73)
- 19 Describe the mind-door cognitive series for fairly distinct sense-object. (p. 75)
- 20 What is the function of consequent mind-door cognitive process? Why do we think that we see and hear at the same time? (p. 76)
- 21 Give the precise meanings of the following mental factors. *Phassa, vedanā, vitakka, saddhā, sati, adosa* (pp. 77, 83, 85)
- 22 Describe the meanings and the significances of the following mental factors. (*Saññā, cetanā, ekaggatā, jīvitindriya, vīriya, lobha*) (pp. 77, 78, 79)

- 23 Mention the Pāli names of the mental factors with the meanings:
 (a) joy or rapture, (b) wish or will, (c) ignorance, (d) pride or conceit, (e) greedlessness, (f) equanimity, (g) the faculty of wisdom.
 (pp. 78, 80, 84, 85, 87)
- 24 Describe the characteristic, function, manifestation, and proximate cause each of the following.
 (a) *cakkhu-viññāṇa*, (b) *pañcadvārāvajjana*, (c) *sukha-vedanā*.
 (d) perception, (e) *manasikāra*, (f) *saddhā* (pp. 88, 89, 90, 91, 93, 95)
- 25 Why does the Buddha teach five aggregates (*khandhas*)? How does he describe the five aggregates? (pp. 101, 102)
- 26 What are the five aggregates of clinging (*upādānakkhandhas*)? Why does the Buddha teach them? (pp. 102, 103)

CHAPTER XIII –BASES, ELEMENTS, FACULTIES, TRUTHS (*Āyatanas, Dhātus, Indriyas, Saccas*)

• Twelve Bases (*Āyatanas*)

‘*Āyatana*’ means ‘base, cause, locality of birth, dwelling place, or meeting place’.

The 12 *āyatanas* are the 12 bases, sources or causes from which consciousnesses and mental factors arise. The bases serve as the locality of birth and the dwelling place for consciousnesses and mental factors.

The 12 bases are divided equally into 2 groups:

- (1) 6 internal bases which serve as 6 sense-doors (*dvāras*)
- (2) 6 external bases which serve as 6 sense-objects (*ārammaṇas*).

(1) Six Internal Bases (*Ajjhattikāyatanas*)

1. Eye-base – *cakkhu-pasāda* – *cakkhāyatana*
2. Ear-base – *sota-pasāda* – *sotāyatana*
3. Nose-base – *ghāna-pasāda* – *ghānāyatana*
4. Tongue-base – *jivhā-pasāda* – *jivhāyatana*
5. Body-base – *kāya-pasāda* – *kāyāyatana*
6. Mind-base – 89 or 121 *cittas* – *manāyatana*

The first 5 bases are the translucent, sensitive materiality in the eye, the ear, etc., which serve as 5 sense-doors.

The mind-base contains 19 *bhavaṅga cittas* (life-continuum) which function as the mind-door.

(2) Six External Bases (*Bāhirāyatanas*)

7. Visible-data-base – *vaṇṇā* – *rūpāyatana*
8. Sound-base – *sadda* – *saddāyatana*
9. Odour-base – *gandha* – *gandhāyatana*
10. Taste-base – *rasa* – *rasāyatana*
11. Tangible-data-base – *pathavī, tejo, vāyo* – *phoṭṭhabbāyatana*
12. Mind-data-base – 52 *cetasikas* – *dhammāyatana*
 (mind-object) Nibbāna, 16 *sukkhuma rūpas*,

The 6 external bases represent the 6 sense-objects.

• Observation in Insight Meditation

It should be noted that all consciousnesses (89 or 121 *cittas*), all

mental factors (52 *cetasikas*), all materiality (28 *rūpas*), and Nibbāna are included in the 12 bases. So there cannot be any more and any less bases since the 12 bases also represent the 6 sense-doors and the 6 sense-objects.

When a visible object strikes the eye-door, eye-door cognitive series arises when eye-consciousness and its associated mental factors arise in the eye depending on the eye-base as *cakkhu-vatthu*. So the eye-base and the visible-data-base (visible object) function as the base, the cause and the locality of birth for the arising of eye-consciousness and its concomitants, and also serve as their dwelling place and meeting place. Other bases also function and serve similarly.

The characteristic, function, manifestation and proximate cause of each base should be understood in the way given earlier in the description of the Aggregates.

Those, who have difficulty to understand the five aggregates of clinging in insight meditation, may understand the twelve bases better and thus clearly see and know the absence of an ego-entity called 'self' or 'atta'. This understanding may lead to their liberation.

• **They neither come nor go**

The 12 bases do not come from anywhere before their arising and they do not go to somewhere after their dissolution. They arise and exist depending on natural causes just between their arising moment and dissolving moment. They do not obey the wish and the order of any being. Thus they should be observed in meditation.

• **They neither worry nor exert the effort**

Likewise the twelve bases should be observed in meditation as having no worry and exerting no effort for their arising. For it does not occur to the eye-base and the visible-data-base (visible object), etc., "Ah, let consciousness and mental factors arise when we meet together". Also the eye-base and the visible-data-base, etc., as the sense-door or the material base (*vatthu*) or the visible-object, have no worry and exert no effort for the arising of consciousness and mental factors. On the contrary, it is the absolute rule that eye-consciousness and its concomitants, etc., come into being with the union of the eye-base and the visible-data-base, and so on.

Observation as a deserted village and robbers

Furthermore, the internal bases should be observed as a deserted

village because they are void of lastingness (*dhuvā*), beauty (*subhā*), happiness (*sukhā*), and self (*atta* or soul); and the external bases as village-raiding robbers because they raid the internal ones. And this is said: "Bhikkhus, the eye is harassed by agreeable and disagreeable visible objects." (S.iv, 175)

Moreover, the internal bases should be regarded as six creatures (snake, crocodile, bird, dog, fox, monkey) and the external bases as their resorts. (S.iv, 198-9)

• **Eighteen Elements (*Dhātus*)**

'*Dhātu*' signifies an 'element' which really exists in nature, bears its own characteristic, and performs its function, but it is neither a living being nor a self nor a soul (*atta*).

The Buddha has divided all the realities into 18 elements for the benefit of those who could not understand the five aggregates of clinging and the twelve bases to show them clearly that there is no 'self' nor 'soul' nor 'a living being'. The 18 elements are equally divided into three groups:

- (a) six subjective elements (sense-doors),
- (b) six objective elements (sense-objects),
- (c) six consciousness elements (consciousnesses).

(a) Six Subjective Elements (*Sense-doors*)

1 Eye-element	–	<i>cakkhu-pasāda</i>	–	<i>cakkhu-dhātu</i>
2 Ear-element	–	<i>sota-pasāda</i>	–	<i>sota-dhātu</i>
3 Nose-element	–	<i>ghāna-pasāda</i>	–	<i>ghāna-dhātu</i>
4 Tongue-element	–	<i>jivhā-pasāda</i>	–	<i>jivhā-dhātu</i>
5 Body-element	–	<i>kāya-pasāda</i>	–	<i>kāya-dhātu</i>
6 Mind-element	–	<i>pañcadvārāvajjana</i>	–	<i>mano-dhātu</i>
		<i>2 sampāṭicchanas</i>		

(b) Six Objective Elements (*Sense-objects*)

7 Visible-data-element	–	<i>vaṇṇa</i>	–	<i>rūpa-dhātu</i>
8 Sound-element	–	<i>sadda</i>	–	<i>sadda-dhātu</i>
9 Odour-element	–	<i>gandha</i>	–	<i>gandha-dhātu</i>
10 Taste-element	–	<i>rasa</i>	–	<i>rasa-dhātu</i>
11 Tangible-data-element	–	<i>pathavī,</i>	–	<i>phoṭṭhabba-dhātu</i>
		<i>tejo, vāyo</i>		
12 Mind-data-element	–	52 <i>cetasikas,</i>	–	<i>dhamma-dhātu</i>
		16 <i>sukhuma rūpas, Nibbāna</i>		

(c) Six Consciousness Elements (*Consciousnesses*)

- 13 Eye-consciousness – 2 *cakkhu-viññāṇas* – *cakkhu-viññāṇa-element dhātu*.
- 14 Ear-consciousness – 2 *sota-viññāṇas* – *sotaviññāṇa-dhātu*.
- 15 Nose-consciousness – 2 *ghāna-viññāṇas* – *ghānaviññāṇa-element dhātu*.
- 16 Tongue-consciousness – 2 *jivhāviññāṇas* – *jivhāviññāṇa-dhātu*.
- 17 Body-consciousness – 2 *kāya-viññāṇas* – *kāyaviññāṇa-dhātu*.
- 18 Mind-consciousness – 76 *cittas* excluding 10 *dvi-pañca-element (mano-viññāṇa-dhātu)* *viññāṇas* + 3 *mano-dhātu*

• Observation in Meditation

When the eye-element (eye-door) comes in contact with the visible-data-element (visible-object), eye-consciousness-element (eye-consciousness) arises; when the ear-element (ear-door) comes in contact with the sound-element (sound), ear-consciousness-element (ear-consciousness) arises; and so on.

Since the 18 elements include all consciousnesses (89 *cittas*), all mental factors (52 *cetasikas*), all materiality (28 *rūpas*), and Nibbāna, only 18 elements exist in the whole universe, not more and not less. All other elements are included in the 18 elements. (The only difference between 12 bases and 18 elements is that the mind-base, i.e., 89 *cittas*, has been divided into 7 consciousness-elements).

Thus if a meditator can observe the 18 elements vividly in his insight meditation, he will be convinced that no ‘self’ nor ‘person’ nor ‘soul’ (*atta*) really exists. So he can get rid of ‘personality-belief’ (*sakkāya-dīṭṭhi*) and be enlightened as a ‘stream-winner’ (*soṭāpanna*).

The characteristic, function, manifestation and proximate cause of each element should be understood in the way given above in the description of the Aggregates.

As all the 18 elements are formed by conditions (*saṅkhata dhammas*), they are to be regarded as secluded from the past and the future, as void of lastingness, beauty, happiness, or self, and as existing on conditions.

• Observing each Element in Meditation

Individually **the eye-element** should be regarded as the surface of

a drum, the visible-data-element as the drum-stick, and the eye-consciousness-element as the sound of the drum.

Or the eye-element should be regarded as the surface of a mirror, the visible-data-element as the face, and the eye-consciousness-element as the image of the face in the mirror.

Or alternatively, the eye-element should be regarded as sugarcane or sesamum, the visible-data-element as the sugarcane mill or the sesamum wheel, and the eye-consciousness-element as sugarcane juice or sesamum oil.

Likewise the eye-element should be regarded as a tinderbox, the visible-data-element as the rubbing fire-stick, and the eye-consciousness-element as the fire.

So too in the case of the **ear-element**, the sound-element, the ear-consciousness-element, and so on.

The **mind-element** (*pañcadvārāvajjana and sampañchanadvī*), however, should be regarded as the forerunner and the follower of eye-consciousness, respectively, etc.

The **mind-consciousness-element** should be regarded as a forest monkey, because it does not stay on its object; or as a wild horse, because it is difficult to tame; or as a stick flung into the air, because it falls anywhere it likes, or as a stage-dancer, because it adopts the guise of the various defilements such as greed and anger.

As to the **mind-data-element** (52 *cetasikas*, 16 *sukhuma rūpas*, and Nibbāna), the feeling-aggregate should be regarded as an arrow and as a stake, the perception-aggregate and the formations-aggregate as a man hit by the arrow and a man impaled by the stake.

Or an ordinary man’s perception should be regarded as an empty fist because it produces pain through unattainable desire, or as a forest-deer with a scare-crow because it apprehends the sign incorrectly.

And **the formations** (*saṅkhāra*) should be regarded as men who throw one into a pit of hot coals, because they throw one into rebirth-linking, or as thieves pursued by the police, because they are constantly pursued by rebirth-suffering, or as the seed of a poison tree, because they are the root-cause of the aggregates’ continuity which brings all kinds of harm.

The **subtle materiality** should be regarded as a razor-wheel because it is the cause of various kinds of dangers.

The **unformed element, Nibbāna**, should be regarded as the deathless, as peace, and as safety, because it is the opposite of all ill.

• **Twenty-two Faculties (Indriyas)**

‘Indriya’ means ‘faculty, lordship, or controlling power’. As the ministers control their respective ministries, the *indriyas* exercise control over their associates (*sampayutta dhammas*) in their respective domain.

The eight *indriya-rūpas* constitute the first eight faculties. The eighth faculty is, however, twofold. It is a ‘combination of the material-life faculty and the mental-life faculty. The ninth faculty is consciousness (*citta*) in its entirety, that is, all 89 cittas.

The next five faculties (10 to 14) represent the five types of feeling (*vedanā*). The next five faculties (15 to 19) represent the five spiritual faculties which also function as five spiritual powers (*balas*).

The last three faculties (20 to 22) represent wisdom associated with Path-consciousness and Fruition-consciousness.

- | | | |
|-----------------------------------|--|--------------------------|
| 1 Eye-faculty | – <i>cakkhu-pasāda</i> | – <i>cakkhundriya</i> |
| 2 Ear-faculty | – <i>sota-pasāda</i> | – <i>sotindriya</i> |
| 3 Nose-faculty | – <i>ghāna-pasāda</i> | – <i>ghānindriya</i> |
| 4 Tongue-faculty | – <i>jivhā-pasāda</i> | – <i>jivhindriya</i> |
| 5 Body-faculty | – <i>kāya-pasāda</i> | – <i>kāyindriya</i> |
| 6 Femininity-faculty | – <i>itthibhāva-rūpa</i> | – <i>itthindriya</i> |
| 7 Masculinity-faculty | – <i>purisabhāva-rūpa</i> | – <i>purisindriya</i> |
| 8 Life-faculty | – <i>jīvita-rūpa + jīvitindriya cetasika</i> | – <i>jīvitindriya</i> |
| 9 Mind-faculty | – 89 or 121 <i>cittas</i> | – <i>manindriya</i> |
| 10 Pleasant-feeling faculty | – <i>sukha vedanā</i> | – <i>sukhindriya</i> |
| 11 Painful-feeling faculty | – <i>dukkha vedanā</i> | – <i>dukkhindriya</i> |
| 12 Joy-faculty | – <i>somanassa vedanā</i> | – <i>somanassindriya</i> |
| 13 Grief-faculty | – <i>domanassa vedanā</i> | – <i>domanasindriya</i> |
| 14 Neutral-feeling faculty | – <i>upekkhā vedanā</i> | – <i>upekkhindriya</i> |
| 15 Faith-faculty | – <i>saddhā</i> | – <i>saddhindriya</i> |
| 16 Energy-faculty | – <i>vīriya</i> | – <i>vīriyindriya</i> |
| 17 Mindfulness-faculty | – <i>sati</i> | – <i>satindriya</i> |
| 18 Concentration-faculty | – <i>ekaggatā</i> | – <i>samādhindriya</i> |
| 19 Wisdom-faculty | – <i>paññā</i> | – <i>paññindriya</i> |
| 20 Sotāpatti-magga-wisdom faculty | – <i>anaññātinñāssāmītindriya</i> | |
| 21 Wisdom-faculty associated with | – <i>aññindriya</i> | |
| 3 upper maggas and 3 lower phalas | | |

22 Arahatta-phala-wisdom faculty – *aññātavindriya*

• **Observing each Faculty in Meditation**

The characteristic, function, manifestation and proximate cause of each faculty should be understood in the way given above in the description of the Aggregates.

Eye-consciousness and its concomitants depend on the eye-faculty (*cakkhu-pasāda*) for their arising. Therefore the eye-faculty has control over eye-consciousness and its concomitants.

So, in *Paṭṭhāna Pāli*, the Buddha preached: “*Cakkhundriyaṃ cakkhu-viññāṇa-dhātuyā taṃsāpayuttakanañca dhammānaṃ indriya-paccayena paccayo*”, meaning “The eye-faculty controls the eye-consciousness and its concomitants by faculty condition.”

The eye-faculty conditions the eye-consciousness and its associated mental factors to arise keenly or slowly according to its state of keenness or slowness. So too in the case of the ear-faculty, the nose-faculty, the tongue-faculty and the body-faculty.

But the function of the mind-faculty is to make its associated mental factors and mind-born materiality to obey its wish. The function of the life-faculty is to sustain its concomitants to last throughout their life-span.

The function of the femininity-faculty and the masculinity-faculty is to allot the mark, the sign, the sex organ, the manners, the appearance, the work and ways of men and women.

The function of pleasant-feeling faculty, painful-feeling faculty, joy-faculty and grief-faculty is to overwhelm their concomitants and impart their own particular mode of grossness to those states. The function of neutral-feeling faculty is to impart to its concomitants the mode of quiet, goodness and neutrality.

The function of the faculties of faith, etc., is to overcome opposition and to impart to their concomitants the mode of confidence, clarity and so on.

• **The Four Noble Truths (Ariya Saccas)**

The Four Noble Truths are:

- 1 The Noble Truth of Suffering – *Dukkha Ariya Sacca*,
- 2 The Noble Truth of the Origin of Suffering – *Dukkha-samudaya Ariya Sacca*,
- 3 The Noble Truth of Extinction of Suffering – *Dukkha-nirodha Ariya Sacca*,

4 The Noble Truth of the Path leading to the Extinction of Suffering – *Dukkha-nirodha-gāmini-paṭipadā Ariya Sacca*.

The Four Noble Truths represent the essence of the Buddha’s teachings for those who understand them penetratively and vividly will become Noble Persons (*Ariyās*). Since only Noble Persons can understand these profound truths penetratively and vividly, they are known as Noble Truths (*Ariya Saccas*).

• **The Statement of Noble Truths**

“This, O bhikkhus, is **the Noble Truth of Suffering**: birth is suffering; ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; association with the unloved or unpleasant condition is suffering; separation from the beloved or pleasant condition is suffering; not to get what one desires is suffering. In brief, the five aggregates of clinging are suffering.”

“This, O bhikkhus, is **the Noble Truth of the Origin of Suffering**. It is craving (*taṇhā*) which gives rise to fresh rebirth together with pleasure and attachment. It finds great delight in this and that objects of the new existence. That craving is of three kinds:

- (1) Craving for sense-pleasure (*kāmatāṇhā*),
- (2) Craving for existence or becoming (*bhavataṇhā*),
- (3) Craving for non-existence or self-annihilation (*vibhavataṇhā*).”

“This, O bhikkhus, is **the Noble Truth of the Extinction of Suffering**. It is the complete fading away and extinction of this craving, forsaking and abandoning craving, liberation and detachment from craving.”

“This, O bhikkhus, is **the Noble Truth of the Path leading to the extinction of suffering**. It is the Noble Eightfold Path consisting of the right understanding, the right thought, the right speech, the right action, the right livelihood, the right effort, the right mindfulness, and the right concentration.” (*Digha-nikāya* 22)

• **Sixteen Meanings of Four Noble Truths**

The meanings of the four Noble Truths are analyzed as four in each Noble Truth that are ‘real, not unreal, not otherwise’, and must be penetrated by those penetrating suffering, etc.

The four meanings of the Noble Truth of Suffering are:

- (1) torturing *Piḷana*
- (2) being formed by collective action of causes *saṅkhata*

- (3) burning *santāpa*
- (4) changing *vipariṇāma*

The four meanings of the Noble Truth of the Origin of Suffering:

- (1) exerting effort to cause suffering by means of craving for sense objects *āyūhana*
- (2) being the source of suffering *nidāna*
- (3) cause suffering by means of bondage *saṃyoga*
- (4) impeding the attainment of Path-wisdom *palibodha*

The four meanings of the Noble Truth of the Extinction of Suffering:

- (1) liberation from the round of rebirths *nissaraṇa*
- (2) seclusion from formations *viveka*
- (3) being unformed *asaṅkhata*
- (4) deathlessness *amata*

The four meanings of the Noble Truth of the Path:

- (1) outlet from the round of rebirths *niyyāna*
- (2) the cause of realizing Nibbāna *hetu*
- (3) seeing and knowing Nibbāna *dassana*
- (4) predominance among its associates in eradicating defilements *ādhipateyya*

• **The Characteristic, Function, Manifestation of each Noble Truth**

The Noble Truth of Suffering has

- (1) the characteristic of torturing beings (*bādhana*).
- (2) the function of burning beings (*santāpana*), and
- (3) it is manifested as the incessant occurrence of suffering (*pavatti*).

The Noble Truth of the Origin of Suffering has

- (1) the characteristic of causing initial suffering to arise (*pabhava*),
- (2) the function of causing suffering to arise again and again without interruption (*anupacchedakaraṇa*), and
- (3) it is manifested as impediment to liberation (*palibodha*).

The Noble Truth of the Extinction of Suffering has

- (1) the characteristic of peace (*santi*),
- (2) the function of deathlessness (*accuti*), and
- (3) it is manifested as formless and signless (*animitta*).

The Noble Truth of the Path leading to the Extinction of Suffering has

- (1) the characteristic of being the cause for liberation (*niyyāna*),
- (2) the function of eliminating defilements (*kilesappahāna*), and

(3) it is manifested as emergence from the sign of aggregates or from saṃsāra prison (*vuṭṭhāna*).

• The Truth of Suffering

In the statement of the Noble Truth of Suffering, twelve kinds of suffering are mentioned. They are:

- (1) birth (*jāti*), (2) ageing (*jarā*), (3) death (*maraṇa*),
- (4) sorrow (*soka*), (5) lamentation (*parideva*),
- (6) pain (*dukkha*), (7) grief (*domanassa*), (8) despair (*upāyāsa*),
- (9) association with the unloved (*appiyasampayoga*),
- (10) separation from the loved (*piyavippayoga*),
- (11) not to get what one wants (*icchitālābha*).
- (12) In brief the five aggregates of clinging
(*saṅkhittena pañcupādānakkhandhā*).

1 What is Birth (*Jāti*)?

The genesis of mental and material aggregates in a new existence wherever a being is born is called birth. The continuous arising of mental and material aggregates inside the mother's womb or in an egg-shell, the gradual development of organs and sense bases, being conceived and confined tightly in a narrow space and being delivered from the womb with great pain are also designated as birth.

- (i) The characteristic of birth is the first genesis in becoming.
- (ii) Its function is to hand over to the new being a series of aggregates for one existence.
- (iii) It is manifested as emerging in a new existence from a past existence without any time-gap.

Seven Types of Suffering

Birth is designed as suffering because it is the basis of the following seven types of suffering.

(1) *Dukkha-dukkha* – obvious type of suffering

Bodily pain (*kāyika-dukkha*) and mental pain (*cetasika-dukkha*) are 'obvious pain' by name as well as by their painful feeling.

(2) *Vipariṇāma-dukkha* – suffering in change

Bodily pleasant feeling (*sukha*) and mental pleasant feeling (*somanassa*) are 'suffering in change' because they are a cause for the arising of pain when they change or disappear soon after their arising.

(3) *Saṅkhāra-dukkha* – suffering due to formations

Neutral feeling (*upekkhā vedanā*) and the remaining formations (mentality and materiality) of the three spheres (*loka*) are called 'suffering due to formations' because they are oppressed by incessant arising and perishing.

(4) *Paṭicchanna-dukkha* – concealed suffering or unevident suffering

Such bodily and mental affliction as earache, toothache, fever born of lust, fever born of hate, etc., is called 'concealed suffering' because the affliction is not openly evident and it can only be known by questioning.

(5) *Apāṭicchanna-dukkha* – exposed suffering or evident suffering

The affliction produced by torture due to 32 types of kammās and fates is openly evident and can be known without questioning. So it is called 'exposed suffering'.

(6) *Pariyāya-dukkha* – indirect suffering

Except *dukkha-dukkha*, all types of suffering given in the exposition of the truth of suffering in *Vibhaṅga* (*Vbh.99*) beginning with birth (*jāti*) are called 'indirect suffering', because they are the basis of one kind of suffering or another.

(7) *Nippariyāya-dukkha* – direct suffering

The obvious suffering '*dukkha-dukkha*' is called 'direct suffering.'

2 What is Ageing? (*Jarā*)

Ageing is twofold. After the arising of mentality and materiality, their existing state is ageing. Also the decay of beings; their becoming aged, frail, grey, wrinkled; the failing of their vital force and physical strength; the wearing out of the senses – this is called ageing. This second type of ageing is intended here.

- (i) The characteristic of ageing is the decay of aggregates in one existence.
- (ii) Its function is to lead on to death.
- (iii) It is manifested as the vanishing of youth.

Ageing is *saṅkhāra dukkha*. It is the basis for bodily and mental suffering that arises owing to many conditions such as slackness in all the limbs, decline of the faculties, loss of strength, memory, and intelligence, and so on.

3. What is Death? (*Maraṇa*)

Death is the severing of the life-faculty included in a single existence, the cutting off of the mental and material aggregates, the departing and vanishing of beings. There are five kinds of death: death with

birth as its condition, death by violence or suicide, death by neutral causes, death from exhaustion of life-span, and death from exhaustion of kamma.

- (i) Death has the characteristic of falling from the present existence to a new existence.
- (ii) Its function is to depart from the present being and formations.
- (iii) It is manifested as the departure from the present destiny.

A dying person usually suffers from severe bodily pain due to the destruction of body mechanism and also from mental pain for he has to depart from beloved ones and desirable things. So death is suffering as well as a basis for suffering.

4 What is Sorrow? (*Soka*)

Sorrow is burning in the mind in one affected by loss of relatives, loss of property, loss of good health, loss of reputation, loss of morality, and so on. Its essential element is painful mental feeling (*domanassa*).

- (i) Sorrow has the characteristic of grieving in the mind.
- (ii) Its function is to burn the mind all around.
- (iii) It is manifested as continuous grieving from repeated reflection.

Sorrow is suffering because it is intrinsic suffering and because it is a basis for suffering.

5 What is Lamentation? (*Parideva*)

Lamentation is weeping and verbal clamour in a person who is affected by loss of relatives and so on.

- (i) It has crying out as its characteristic.
- (ii) Its function is proclaiming virtues and
- (iii) It is manifested as disturbance and confusion in the mind.

Lamentation is suffering because it is *saṅkhāra-dukkha* and a basis for suffering.

6 What is Pain? (*Dukkha*)

Pain is bodily pain (*kāyikadukkha*).

- (i) It has the characteristic of oppressing the body.
- (ii) Its function is to cause grief in the foolish.
- (iii) It is manifested as bodily affliction.

Pain is real suffering because it is *dukkha-dukkha*, and because it causes mental suffering.

7 What is Grief? (*Domanassa*)

Grief is mental pain (*cetasikadukkha*).

- (i) It has the characteristic of oppressing the mind.
- (ii) Its function is to distress the mind.
- (iii) It is manifested as mental affliction.

Grief is real suffering because it is *dukkha-dukkha*, and because it brings bodily suffering. For those, who are gripped by mental pain, tear their hair, weep, thump their breasts, roll their bodies on the ground, swallow poison, hang themselves with ropes, and so on.

8 What is Despair? (*Upāyāsa*)

Despair is severe grief produced by excessive mental suffering in a person affected by loss of relatives, and so on.

- (i) It has the characteristic of burning the mind all around.
- (ii) Its function is to moan and groan in pain.
- (iii) It is manifested as great distress in body and mind.

Despair represents the mental factor ‘*anger*’ (*dosa*). It belongs to *saṅkhāra dukkha*. It produces great distress in body and mind. So it is suffering.

9 Association with the Unloved (*Appiyasampayoga*)

‘Association with the unloved’ is to come in contact, meet and associate with unloved, disagreeable persons and undesirable objects.

- (i) Its characteristic is association with undesirable persons and objects.
- (ii) Its function is to distress the mind.
- (iii) It is manifested as being fruitless.

‘Association with the unloved’ is real suffering (*dukkha-dukkha*) and a basis for suffering. The mere sight of an unloved thing first brings mental suffering and then bodily suffering.

10 Separation with the Loved (*Piyavippayoga*)

‘Separation with the loved’ is to be parted from beloved ones and desirable objects.

- (i) Its characteristic is dissociation from desirable persons and objects.
- (ii) Its function is to arouse sorrow.
- (iii) It is manifested as a form of ruination (*byasana*).

‘Separation with the loved’ is suffering because it is a basis of sorrow and suffering. As it is a great loss or ruination, it brings suffering.

11 Not to get what one wants (*Ichchitālābha*)

The wish such as ‘Oh, that we were not subject to birth, ageing and death!’ is unattainable. So it is suffering since one does not get what is

wanted.

- (i) Its characteristic is wishing to get an unobtainable object.
- (ii) Its function is to seek that unobtainable object.
- (iii) It is manifested as disappointment for not getting the desired object.

It is suffering because it is a basis for suffering. Not to get what one wants arouses disappointment which, in turn, causes mental pain and bodily pain to arise.

12 In brief the five Aggregates of Clinging (*Pañcupādānakkhandha*)

The five aggregates of clinging consist of 28 types of materiality, 81 types of mundane consciousness and their 52 associated mental factors. Since all these entities are arising and perishing very rapidly and incessantly, they are really suffering. Besides all the eleven types of suffering mentioned above are connected with the five aggregates of clinging. Thus in brief the five aggregates of clinging are suffering.

• The Truth of the Origin of Suffering

Craving (*taṇhā*) is given the name ‘*Samudaya Sacca*’ meaning ‘*the truth of the origin of suffering*’.

That craving has the habit of producing further becoming or existence again and again. So it is called ‘*ponobbhavika*’.

As that craving has attachment to the new existence and delight in the sense objects encountered in the new existence, it is also called ‘*Nandīrāga-sahagatā*’.

Wherever the new existence is generated, craving takes delight in it and enjoys there. So craving is also called ‘*tatratatrābhi-nandini*’.

Although craving exists in three forms as *craving for sense objects* (*kāmatāṇhā*), *craving for becoming* (*bhavataṇhā*), and *craving for non-becoming* (*vibhavataṇhā*), they are taken as one in the sense of ‘the Noble Truth of the Origin of Suffering’.

Since each existence is made up of five aggregates of clinging which have been explained to be suffering, craving is really the origin of suffering by producing new existence again and again.

Craving is also the main cause of suffering in the present existence. Craving represents the mental factor ‘*greed*’ (*lobha*) which has the characteristic of craving and attachment. It always craves for wealth, property, popularity, fame, power, and sensual pleasure. So we have to work hard day and night to gratify the desires of greed. But the desires of greed can never be gratified as greed will never give up its

characteristic of craving. The more it gets, the more it desires.

“The whole wealth on earth cannot satisfy the desires of greed”, said the **Buddha**.

“The world has enough for everyone’s need, but not enough for one man’s greed”, said the Indian leader **Mahatma Gandhi**.

Besides *greed* works in unison with other defilements such as *ignorance* (*moha*), *wrong view* (*diṭṭhi*), *pride* (*māna*), *moral shamelessness* (*ahirika*), *moral dreadlessness* (*anottappa*) and *restlessness* (*uddhacca*). All defilements are the cause of suffering. Unless and until all defilements are eradicated from the mind, the mind will never be peaceful, calm, and contented; the mind will always be agitated, inflicted and burnt by defilements. So we can never be peaceful and truly happy.

Moreover defilements give rise to immoral minds and immoral kammās by billions which will condition woeful rebirth to arise in the woeful realms again and again. Therefore craving is really the cause of all suffering in the world.

• The Truth of the Extinction of Suffering

The Noble Truth of the Extinction of Suffering states that the extinction of the origin of suffering, that is the extinction of craving, is the extinction of suffering.

This is true for when the cause ceases to exist, its effect also ceases to exist. Thus when ‘*craving*’, the cause of suffering, ceases to exist, its effect ‘*suffering*’ also ceases to exist.

Thus the cessation of suffering comes about with the cessation of its origin. For it is with the cessation of its origin that suffering ceases, not otherwise.

Just as a tree, with its root remaining unharmed and sound even though its branches and trunk are cut off, grows up again, so too, with latent craving (*taṇhānusaya*) remaining intact, suffering is ever reproduced.

Because suffering ceases only through the cessation of its origin, the Buddha taught the cessation of craving when he taught the cessation of suffering. For the Perfect Ones behave like lions. When they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not with the fruit.

But sectarians behave like dogs. When they make suffering cease and when they teach the cessation of suffering, by teaching devotion

to self-mortification, etc., they deal with the fruit, not with the cause.

• **The Various Names of Nibbāna**

In the ultimate sense Nibbāna is called ‘the Noble Truth of the Cessation of Suffering’.

When Nibbāna is observed and realized by the Path-wisdom (*Magga-ñāṇa*), the *fading away* and *cessation of craving* take place. When craving and all defilements are eradicated by the fourfold Path-wisdom, the *remainderless fading away* and *remainderless cessation of craving* is realized.

So Nibbāna is also called ‘*the remainderless fading away of craving*’ (*Vīrāga*) and ‘*the remainderless cessation of craving*’ (*Nirodha*).

When Nibbāna is realized by the Path-wisdom, *abandoning of craving or giving up craving* takes place. So Nibbāna is also called ‘*the abandoning of craving*’ or ‘*giving up craving*’ (*Cāga*), or ‘*relinquishing craving*’ (*Paṭinissagga*).

Since Nibbāna is free from the entanglement of craving (*ālaya*) which attaches to sense objects and also from sense objects (*ālaya*) which serve as the objects of attachment, so Nibbāna is also called ‘*liberation*’ (*Mutti*) and ‘*non-existence of craving and sense objects*’ (*Anālaya*).

• **The Characteristic, Function, Manifestation of Nibbāna**

- (i) Nibbāna has peace (*santī*) as its characteristic.
- (ii) Its function is not passing away, not to die or deathlessness (*accutī*).
Or its function is to give relief and comfort of one who is disgusted with the round of suffering (*saṃsāra-dukkha*).
- (iii) It is manifested as formless and signless (*animitta*).

Nibbāna is an ultimate reality that always exists and that can be observed and realized by the four Path-consciousnesses and the four Fruition-consciousnesses. The eternal peace and the unique bliss of Nibbāna can be experienced in this very life.

• **The Truth of the Path leading to the Cessation of Suffering**

The Noble Eightfold Path that leads to the cessation of suffering consists of eight factors—viz., the right view, the right thought, the right speech, the right action, the right livelihood, the right effort, the right mindfulness, and the right concentration.

1 The Right View or the Right Understanding (*Sammā-diṭṭhi*)

When a meditator is progressing towards the penetration of the four

Noble Truths, his eye of wisdom with Nibbāna as its object eliminates latent defilements (*anusaya kilesās*) completely. That eye of wisdom is the right view (*sammādiṭṭhi*).

- (i) It has the right seeing (*dassana*) as its characteristic.
- (ii) Its function is to reveal the elements and the four Noble Truths vividly (*pakāsana*).
- (iii) It is manifested as the abolition of the darkness of ignorance (*avijjā*).

2 The Right Thought or the Right Thinking (*Sammā-Saṅkappa*)

When the meditator possesses the right view which eliminates ignorance, his right thinking associated with the right view abolishes the wrong thinking.

- (i) The right thinking has the characteristic of rightly directing the mind to its object.
- (ii) Its function is to bring about absorption of the Path-consciousness in Nibbāna as object.
- (iii) It is manifested as the abandoning of wrong thinking.

3 The Right Speech (*Sammāvācā*)

The meditator, who sees rightly with the right view and who thinks rightly with the right thought, also speaks the right speech.

- (i) The right speech has the characteristic of embracing its associates and the listener.
- (ii) Its function is to abstain from the wrong speech.
- (iii) It is manifested as the abandoning of wrong speech.

4 The Right Action (*Sammā-kammanta*)

The meditator, who possesses the right view and abstains from the wrong speech, also abstains from killing living beings. This abstinence associates with the right view and cuts off wrong action. It is called the right action.

- (i) It has the characteristic of causing a faultless action to arise.
- (ii) Its function is to abstain from the wrong action.
- (iii) It is manifested as the abandoning of wrong action.

5 The Right Livelihood (*Sammā-ājīva*)

The meditator, who abstains from the wrong speech and the wrong action, also abstains from the wrong livelihood and cuts off scheming, etc. This abstinence also associates with the right view. It is called the right livelihood.

- (i) It has the characteristic of purifying its associates as well as the bodily and verbal actions.
- (ii) Its function is to bring about a proper livelihood.
- (iii) It is manifested as the abandoning of wrong livelihood.

6 The Right Effort (*Sammā-vāyāma*)

When he is established on the plane of virtue called right speech, right action, and right livelihood, his effort, which is in conformity and associated with the right view, cuts off idleness. That effort is called the right effort.

- (i) It has the characteristic of upholding and supporting its associates (*paggaha*).
- (ii) Its function is to prevent the arising of unarisen unwholesome things and to support the arising of unarisen wholesome things.
- (iii) It is manifested as the abandoning of wrong effort.

7 The Right Mindfulness (*Sammā-sati*)

When he exerts the right effort thus, the non-forgetfulness of meritorious deeds in his mind, which is associated with the right effort, shakes off wrong mindfulness. This non-forgetfulness is called the right mindfulness.

- (i) It has the characteristic of establishing the mind closely fixed at the sense-object. Or it has the characteristic of taking note of the nature of the object correctly.
- (ii) Its function is not to forget wholesome objects.
- (iii) It is manifested as the abandoning of wrong mindfulness.

8 The Right Concentration (*Sammā-samādhi*)

When his mind is well guarded by supreme mindfulness, the unification of mind, which is associated with the right mindfulness, abolishes wrong concentration. That unification of mind is called the right concentration.

- (i) It has the characteristic of non-distraction of the mind (*avikkhepa*).
- (ii) Its function is to establish the mind well in the sense object (*samādhāna*).
- (iii) It is manifested as the abandoning of wrong concentration.

• The Knowledge of Truth (*Sacca-ñāṇa*)

The Knowledge of the truths is twofold.

- 1 **Anubodha-ñāṇa** – It is mundane knowledge. It occurs through hearsay, etc., about the cessation of suffering and the path leading

to the cessation of suffering.

- 2 **Paṭivedha-ñāṇa** – It is knowledge consisting in penetration, which is supramundane. It penetrates the four truths as its function by making cessation its object. Thus it is said: “Bhikkhus, he who sees suffering, sees also the origin of suffering, sees also the cessation of suffering, sees also the path leading to the cessation of suffering”.

(S.v.437)

• The Mundane Fourfold Knowledge of Truth

- 1 **Dukkha-ñāṇa** – the knowledge of suffering arises overcoming the obsession of the false view of personality belief, weakening and stopping it.
- 2 **Samudaya-ñāṇa** – the knowledge of the origin of suffering arises overcoming the obsession of the false view of annihilation, weakening and stopping it.
- 3 **Nirodha-ñāṇa** – the knowledge of the cessation of suffering arises overcoming the obsession of the wrong view of eternity, weakening and stopping it.
- 4 **Magga-ñāṇa** – the knowledge of the Path leading to the cessation of suffering arises overcoming the obsession of the wrong view of inefficacy-of-action, weakening and stopping it.

The Content of each Noble Truth

1 All dhammas, excepting craving and supramundane dhammas, are included in the Noble Truth of Suffering. In other words, 81 mundane consciousnesses, 51 mundane mental factors with the exception of craving, and 28 types of materiality are included in the Noble Truth of Suffering.

2 Thirty-six modes of behaviour of craving are included in the Noble Truth of the Origin of Suffering. The 36 modes of craving are the three types of craving (craving for sense-pleasure, craving for becoming and craving for non-becoming) in each one of the 12 internal- external bases. If these 36 modes are multiplied by 3 periods of time, there will be 108 modes of craving.

3 The Noble Truth of Cessation of Suffering consists of Nibbāna alone, unmixed with others.

4 The Noble Truth of the Path consists of 8 Path-factors.

- The right view includes *vīmaṃsiddhipāda*, *paññindriya*, *paññābala*, and *dhammavicaya sambojjhaṅga*.

- The right thought includes *nekkhamma vitakka*, *abyāpāda vitakka*, and *avihiṃsa vitakka*.
- The right speech consists of abstaining from 4 false speeches.
- The right action consists of abstaining from 3 immoral actions.
- The right livelihood includes fewness of wishes (*apicchatā*) and contentment (*santuṭṭhitā*)
- The right effort includes the fourfold *sammappadāna*, *vīriyindriya*, *vīriyabala* and *vīriyasambojjhaṅga*.
- The right mindfulness includes the four foundations of mindfulness, *satindriya*, *satibala* and *satisambojjhaṅga*.
- The right concentration includes the three kinds of concentration beginning with that accompanied by *vitakka* and *vicāra*, *citta-samādhī* present in *cittiddhipāda*, *samādhindriya*, *samādhibala*, *pītisambojjhaṅga*, *passaddhi-sambojjhaṅga*, *samādhisambojjhaṅga* and *upekkhā-sambojjhaṅga*.

• **Illustration with Similes**

The truth of suffering is regarded as a burden, the truth of the origin of suffering as the taking up of the burden, the truth of the cessation of suffering as the putting down of the burden, the truth of the path as the means to putting down the burden.

The truth of suffering is like a disease, the truth of the origin of suffering is like the cause of the disease, the truth of cessation is like the cure of the disease, and the truth of the path is like the medicine.

The truth of suffering is like the hither shore, the truth of the origin is like the great flood, the truth of cessation is like the further shore, and the truth of the path is the effort to reach it.

Comment and Decision as Void

In the ultimate sense all the truths should be understood as void because of the absence of (i) any experiencer, (ii) any doer, (iii) anyone who is extinguished, and (iv) any goer. Hence this is said:

*“For there is suffering, but none who suffers;
Doing exists although there is no doer;
Extinction exists but no extinguished person;
Although there is a path, there is no goer.”*

Or alternatively:

- The first two noble truths are void of lastingness, beauty, pleasure and self (*atta*).

- The noble truth of cessation is void of self (*atta*).
- The noble truth of the path is void of lastingness, pleasure and self.

References

- 1 ‘*Visuddhimagga*’ by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven Nandamālā, Vol.II, pp. 421-516.
- 2 ‘*Visuddhimagga*’ by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. Mahāsī Sayādaw, Vol.III, pp.334-470.
- 3 ‘*The Path of Purity*’ (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*), translated into English by Pe Maung Tin, PTS, 1971, pp.568-614.
- 4 ‘*The Path of Purification*’ (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*), translated into English by Bhikkhu Ñāṇamoli, Singapore Buddhist Meditation Centre, pp.547-591.
- 5 ‘*The Essence of Buddha Abhidhamma*, 3rd. Ed., by Dr. Mehn Tin Mon, pp. 216-220, 192-194.

• **Review Questions**

- 1 What does ‘*āyatana*’ mean? What are the six internal bases and the six external bases? what do they represent? (p. 106)
- 2 Why does the Buddha teach the twelve bases (*āyatanas*)? Why are they observed as a deserted village and village-raiders? (pp. 107, 108)
- 3 Comment on the statement: ‘the twelve bases neither come nor go’ and ‘they neither worry nor exert the effort for their arising’. (p. 107)
- 4 What does ‘*dhātu*’ mean? How does the Buddha divide all realities into 18 elements? (pp. 108, 109)
- 5 What is the purpose of teaching 18 elements? What are the benefits of observing them in meditation? (pp. 108, 109)
- 6 How should the eye-element, the visible-data-element, the eye-consciousness-element, the mind-element, the mind-consciousness-element be regarded in observing them in meditation? (pp. 109, 110)
- 7 What does ‘*indriya*’ mean? Describe the faculties controlled by materiality and consciousness. (pp. 111, top 9 faculties)
- 8 What is the faculty which comprises both materiality and mental-

- ty? What are the functions of the eye-faculty, the mind-faculty, the sex-faculties, and the faith-faculty? (*pp. life-faculty, 112*)
- 9 State the Noble Truth of Suffering. Give four meanings of this noble truth. (*pp. 113, 114*)
- 10 State the Noble Truth of the Cessation of Suffering. Give four meanings of this noble truth. (*pp. 113, 114*)
- 11 What is the cause of suffering according to the Second Noble Truth? How does this cause give rise to suffering? (*pp. 113, 119, 120*)
- 12 What are sorrow, pain, grief and despair? Describe their characteristics, functions, and manifestations? (*pp. 117, 118*)
- 13 Explain the following phrases and give their characteristics, functions, and manifestations. (a) association with the unloved, (b) separation with the loved (*p. 118*)
- 14 Explain the statement: “In brief the five aggregates of clinging are suffering”. (*p. 119*)
- 15 Discuss ‘the truth of the extinction of suffering’. (*pp. 120, 121*)
- 16 What is Nibbāna? Describe its characteristic, function and manifestation. (*p. 121*)
- 17 What is the path leading to the cessation of suffering? Describe the right view and the right thought. (*pp. 121, 122*)
- 18 Explain the path factors that constitute the Training of Morality. (*pp. 122, 123*)
- 19 Describe the path factors that represent the Training of Concentration. (*p. 123*)
- 20 How is the knowledge of truth (*sacca-ñāṇa*) twofold? Describe the mundane fourfold knowledge of truth. (*pp. 123, 124*)
- 21 Illustrate the four noble truths with similes. How should all the truths be understood as void in the ultimate sense? (*pp. 125, 126*)

CHAPTER XIV – DEPENDENT ORIGINATION (*Paṭiccasamuppāda*)

The Plane on which Wisdom grows (*Paññābhūmi*)

It was described earlier that the plane on which wisdom grows are aggregates, bases, elements, faculties, truths, and dependent origination, etc.; the turn has now come for the exposition of the Dependent Origination.

Dependent Origination (*Paṭiccasamuppāda*)

Firstly the causes beginning with ‘ignorance’ (*avijjā*) should be understood as ‘dependent origination’ (*paṭiccasamuppāda*). For this is said by the Blessed One:

“*Katamoca bhikkhave paṭiccasamuppāda? Avijjāpaccayā bhikkhave saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ soka parideva dukkha domanassupāyāsā samhbavanti. Eva metassa kevalassa dukkhakhandassa samudayo hoti. Ayaṃ vuccati bhikkhave paṭiccasamuppādoti.*”

“*And what is the dependent origination, bhikkhus? With ignorance as condition there are volitional formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition, there is ageing-and-death, and sorrow, lamentation, pain, grief, and despair. Thus there is the arising of the whole mass of suffering. This is called the dependent origination, bhikkhus.*” (*S.ii,1*)

Dependently Co-arisen Resultants (*Paṭiccasamuppanna*)

Secondly the results beginning with ‘ageing-and-death’ (*jarā-maraṇa*)

should be understood as ‘dependently co-arisen resultants’ (*paṭicca-samuppanna*). For this is said by the Blessed One:

“*Katame ca bhikkhave paṭiccasamuppannā dhammā, jarā-maraṇaṃ bhikkhave aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ; jāti... bhavo, upādānaṃ, taṇhā, vedanā, phasso, saḷāyanaṃ, nāmarūpaṃ, viññānaṃ, saṅkhārā; avijjā bhikkhave aniccā saṅkhatā paṭiccasamuppannā khayadhammā vya-dhammā virāgadhammā nirodhadhammā; ime vuccati bhikkhave paṭiccasamuppannā dhammā*”

“*And what are the dependently co-arisen resultants? Ageing-and-death is impermanent, bhikkhus, formed by the harmonious action of the causes, dependently co-arisen, subject to destruction, subject to disappearance, subject to fading away, subject to cessation, Birth is impermanent..., becoming... clinging...craving...feeling...contact...the sixfold base.... mentality-materiality.... consciousness...formations... Ignorance is impermanent, bhikkhus, formed by the harmonious action of the causes, dependently co-arisen, subject to destruction, subject to disappearance, subject to fading away, subject to cessation. These are called the dependently co-arisen resultants, bhikkhus.*” (S.ii,26)

• **Brief Explanation**

- 1 The causes such as ‘ignorance’ that are conditions should be understood as the ‘dependent origination’ (*paṭiccasamuppāda*).
- 2 The resultants generated by such and such conditions should be understood as the ‘dependently co-arisen resultants’ (*paṭicca-samuppanna*). How is that to be known? By the word of the Buddha. In the Sutta on the teaching of the ‘dependent origination’ and ‘the dependently co-arisen resultants’ the Blessed One states thus:

“*And what is dependent origination, bhikkhus? With birth as condition, bhikkhus, there is ageing and death. Whether Perfect Ones arise or do not arise, there yet remain the nature of elements, the nature of the Dhamma, the unfailingly permanent law of the Dhamma, the cause of ageing and death, always true. The Perfect One discovers it, penetrates it. Having penetrated and known it correctly, he announces it, teaches it, makes*

it known, establishes, exposes, expounds and explains it. “See’, he says, “with birth as condition there is ageing and death.”

“*With becoming as condition, bhikkhus, there is birth... With ignorance as condition, bhikkhus, there are formations. So, bhikkhus, that herein which is reality, not unreality, not otherness, specific conditionality: that is called dependent origination.*” (S.ii, 25 f)

• **Characteristic, Function, Manifestation of Dependent Origination**

- 1 The dependent origination has the characteristic of being the conditions for the dependently co-arisen resultants beginning with ageing-and-death.
- 2 Its function is to continue the process of suffering which constitutes the continuous occurrence of the round of rebirths (*samsāra*).
- 3 It is manifested as the wrong view of the disgusting journey of the round of rebirths.

• **Synonyms of ‘Dependent Arising’ (*Paṭiccasamuppāda*)**

Because particular resultants are produced by particular conditions, neither less nor more, it is called ‘reality’ (*suchness, tathatā*).

Because once the conditions have met in combination, there is no non-producing of the resultants they generate, it is called ‘not-unreality’ (*not unsuchness, avitathatā*).

Because there is no arising of one resultant with another resultant’s condition, it is called ‘not otherness’ (*anaññatathā*).

Because there is a condition, or because there is a total of conditions for these resultants beginning with ageing-and-death as already stated, it is called ‘specific conditionality’ (*idappaccayatā*).

• **Four Dhammas very difficult to understand and to teach**

- 1 The Four Noble Truths (*Ariya Saccas*),
- 2 Living beings (*satta*),
- 3 Rebirth (*paṭisandhi*), and
- 4 Dependent Origination (*Paṭiccasamuppāda*).

• **The Benefits of Learning Dependent Origination**

A person, who intensively, thoroughly and respectfully learns the Discourse of Dependent Origination,

- 1 will attain threefold knowledge, namely, the knowledge acquired by learning, the knowledge acquired by rational thinking, and insight knowledge acquired by meditation, at every instant from

the time of learning the discourse,
 2 will eliminate defilements for short moments, for longer periods,
 and totally for ever beginning from the time he exerts the effort, and
 3 will escape from the vision of the King of Death.

• **Dismissal of Wrong Views**

Among the conditions described under the headings of ignorance, etc., the respective conditions, that make the conditionally-arisen resultants beginning with formations arise, are incapable of making them arise when not mutually dependent and when deficient. Therefore, these conditions by mutually depending on one another make resultants arise harmoniously and together, not piecemeal and successively. So it has been accurately termed ‘*Dependent origination*’ (*Paṭiccasamuppāda*).

The first component ‘*dependent*’ (*paṭicca*) shows the harmony among the causes such as the round of defilements, the round of kammās, and the round of resultants. So it dismisses the wrong views such as the view of eternalism (*sassatavāda*), the view of no-cause (*ahetukavāda*), the view of the wrong cause (*visamahetuvāda*), and the view of creation by an Almighty God (*vasavattivāda*).

The second component ‘*origination*’ (*samuppāda*) indicates the arising of the resultants when their conditions combine harmoniously. So this dismisses the wrong views such as the view of annihilation (*ucchedavāda*), the view of nihilism (*natthikavāda*) and the view of moral-inefficacy-of-action (*akiriyavāda*).

The whole expression ‘*dependent origination*’ (*paṭiccasamuppāda*) represents the ‘*middle way*’ (*majjhima-paṭipadā*), which rejects the doctrines: “He who acts is he who reaps” and “One acts while another reaps”.

• **Four Ways of Teaching Dependent Origination**

The Blessed One’s teaching of ‘*Dependent Origination*’ is fourfold, namely, (i) from the beginning, up to the end, (ii) from the middle, up to the end, (iii) from the end, down to the beginning, and (iv) from the middle, down to the beginning. It is like four men gathering creepers.

(i) One man sees the root of the creeper first, cuts it at the root, pulls it all out and takes it away and uses it. So in the same way the Buddha teaches ‘*Dependent Origination*’ from the beginning up to the end thus: “So, bhikkhus, with ignorance as condition there are formations;

...with birth as condition, ageing-and-death.”

(ii) Another man sees the middle of the creeper first, cuts it in the middle, pulls out only the upper part, takes it away and uses it. So in the same way the Blessed One teaches ‘*Dependent Origination*’ from the middle up to the end thus: “When he appreciates feeling with craving, admires it and cannot let it go because of strong craving, swallows and maintains it, then clinging which is stronger than craving arises in him. With his clinging as condition, there is becoming; with becoming as condition, birth.” (M.i, 266)

(iii) Another man sees the tip of the creeper first, and seizing the tip, he follows it down to the root and takes it all away for use. So in the same way the Buddha teaches ‘*Dependent Origination*’ from the end down to the beginning thus: “With birth as condition there is ageing-and-death”, so has I said. “Bhikkhus, is there ageing-and-death with birth as condition, or not?” “There is ageing-and death with birth as condition, so we think, venerable sir.” “With becoming as condition, birth” so has I said.... “Bhikkhus, with ignorance as condition there are formations,” so has I said. “But are there formations with ignorance as condition, or not?” “There are formations with ignorance as condition, so we think, venerable sir.” (M.i, 261)

(iv) Another man sees only the middle of the creeper first, and after cutting it in the middle and tracing it down to the root, he takes it away and uses it. So in the same way the Blessed One teaches *Dependent Origination* from the middle down to the beginning thus: “And these four nutriments, bhikkhus, what is their source? What is their cause? What is their origin? Why are they formed? These four nutriments have craving as their source, craving as their cause, craving as their origin, so they are formed by craving. Craving: what is its source?... Feeling... Contact.... The sixfold base.... Mentality-materiality.... Consciousness.... Formations have ignorance as their source.... they are formed by ignorance.” (S. ii, 11f)

• **Why does the Buddha teach ‘*Dependent Origination*’ in four ways?**

Because ‘*Dependent Origination*’ is excellent in all aspects and he possesses special wisdom to make his discourse beautiful. By any one of the four methods, one can penetratively know the noble Path as well as the *Dependent Origination*.

In particular it should be noted that (i) when the Buddha sees that people are confused about the analysis of the causes of the incessant process of becoming, he employs the first method of teaching Dependent Origination, starting from the beginning to the end in order to show that on account of the causes beginning with ignorance, the corresponding effects beginning with formations arise and also for the purpose of showing the order of arising.

(iii) When the Buddha surveys the world of beings, he found that “Beings have fallen upon misery; they are born, age, die, pass away and reappear again and again” (S.ii,10). He employs his third method of teaching Dependent Origination starting from the end till the beginning in the reverse order in order to show the laws governing various kinds of suffering, beginning with ageing and death, which he discovered himself with insight wisdom before his full enlightenment as a Buddha.

(iv) The Blessed One employs the fourth method of teaching Dependent Origination backwards from the middle down to the beginning in order to show how the succession of cause and effect extends backwards into the past existence, and again forwards from the past, in accordance with his definition of nutriment as the source of ignorance. (M.i, 47 f)

(ii) The Buddha employs the second method of teaching Dependent Origination in the forward order starting from the middle up to the end in order to show how the future existence follows on through rebirth on account of the present causes, namely, craving, clinging, kamma-formations, ignorance and formations (*taṇhā*, *upādāna*, *kammabhava*, *avijjā* and *saṅkhāra*).

• **Why is ‘ignorance’ stated at the Beginning of Dependent Origination?**

How then, is ignorance the first cause of the world or is it the causeless root-cause of the world? It is not causeless for a cause of ignorance is stated thus: “**With the arising of cankers, there arises ignorance**” (*Āsava samudayā avijjā samudayo*). (M.i, 54)

But when the Buddha gives the exposition of the round of becoming, he makes either ignorance or craving for becoming (*bhavataṇhā*) as the starting point.

“No first beginning of ignorance is made known, bhikkhus, before which there was no ignorance, and after which there came to be igno-

rance. And while it is said thus, bhikkhus, nevertheless it is made known that ignorance has its specific condition, that is, cankers.” (A.v, 113)

“No first beginning of craving for becoming is made known, bhikkhus, before which there was no craving for becoming, and after which there came to be craving for becoming. And while it is said thus, bhikkhus, nevertheless it is made known that craving for becoming has its specific condition, that is, feeling.” (A.v, 116)

• **The Two Roots of Dependent Origination**

Why does the Buddha give the exposition of the round of rebirths with these two things as the starting points? Because ignorance is an outstanding cause of immoral kamma that leads to unhappy destinies and craving for becoming is an outstanding cause of moral kamma that leads to happy destinies.

Just as when a cow to be slaughtered is in the grip of torment of being burnt with fire and beaten with cudgels, and, being exhausted and very thirsty, she drinks boiling water although it gives no satisfaction and causes her harm, so a worldling who is in the grip of ignorance performs various kammās beginning with killing living beings that leads to unhappy destinies although it gives no satisfaction and will bring woeful suffering. This is how ignorance is an outstanding cause of kammās leading to unhappy destinies.

Just as that same cow, being exhausted and very thirsty, drinks cold water, which gives satisfaction and allays her torment, so a worldling who is in the grip of craving for becoming performs various kammās beginning with abstinence from killing living beings that leads to happy destinies and gives satisfaction, because it is free from the burning of defilements, and it allays the torment of woeful suffering by sending him to a happy destiny. This is how craving for becoming is an outstanding cause of kammās that lead to happy destinies.

Ignorance and craving are the two leaders that lead travellers making endless journeys in the round of rebirths (*samsāra*).

• **The Meanings of the Words: Avijjā, Saṅkhāra, etc.**

1 Avijjā – ignorance

(1) It is ignorant of bodily misconduct and good bodily conduct. It permits bodily misconduct to arise and prevents good bodily conduct from arising. So it is ignorance.

(2) Also it prevents knowing the meaning of combination in the ag-

gregates, the meaning of allowing consciousness to arise in the bases, the meaning of voidness of life or soul in the elements, the meaning of controlling power in the faculties, the meaning of reality in the truths, thus it is ignorance.

(3) Also it prevents knowing the meaning of suffering, etc., described in four ways as ‘oppression’, etc., in the four Noble Truths, thus it is ignorance.

(4) It drives beings to be drifted on and on through all kinds of generatrions, destinies, becoming, stations of consciousness, and abodes of beings in the endless round of rebirths, thus it is ignorance.

(5) Among men and women, etc., which are concepts and non-existent, it hurries on, and among aggregates, etc., which are ultimate realities, it does not hurry on, thus it is ignorance.

(6) Furthermore, it is ignorance because it conceals the material bases and sense objects of consciousnesses, and the dependent origination (*paṭiccasamuppāda*) and the dependently arisen resultants (*paṭicca-samuppanna*).

1 *Paccaya – cause or condition*

(1) The cause dependent on which a resultant occurs or arises is called a condition (*paccaya*).

(2) *Paccaya* also means ‘help to arise’ or ‘aid to occur’.

2 *Saṅkhāra – formations*

Formations are twofold, namely, (a) formations that arise as the result of ignorance as condition, and (b) formations connected with the word ‘*saṅkhāra*’.

(a) The formations that arises as the result of ignorance include the threefold formations known as *puññābhisaṅkhāra*, *apuññābhisaṅkhāra* and *āneñjābhisaṅkhāra*, and also the threefold formations known as *kāyasaṅkhāra*, *vacīsaṅkhāra* and *cittasaṅkhāra*.

The six kinds of formations should be understood as follows.

(1) *Puññābhisaṅkhāra – formations of merit*

They comprise the 8 sense-sphere moral volitions and the 5 fine-material-sphere moral volitions that arise in performing *dāna*, *sīla*, *bhāvanā*.

(2) *Apuññābhisaṅkhāra – formations of demerit*

They comprise the 12 immoral volitions that arise in committing immoral actions such as killing, stealing, etc.

(3) *Āneñjābhisaṅkhāra – imperturbable formations*

They comprise the 4 immaterial-sphere moral volitions that arise in developing the four arūpāvacara jhānas.

In essence these threefold formations represent the 29 moral and immoral volitions in the three spheres or planes.

(4) *Kāyasaṅkhāra – bodily formations*

They comprise the 8 sense-sphere moral volitions and the 12 immoral volitions that arise in performing moral and immoral bodily actions.

(5) *Vacīsaṅkhāra – verbal formations*

They comprise the above 20 volitions that arise in performing moral and immoral verbal actions.

(6) *Cittasaṅkhāra – mental formations*

They comprise the 29 moral and immoral volitions in the three spheres that arise in performing moral and immoral mental actions.

(b) The formations connected with the word ‘*saṅkhāra*’ are fourfold:

(i) *Saṅkhta saṅkhāra* – the formations consisting of all conditioned things together with the conditions.

(ii) *Abhisaṅkhata saṅkhāra* – all mentality and materiality produced by kamma in the three spheres,

(iii) *Abhisaṅkhāraṇaka saṅkhāra* – all moral and immoral volitions that arise in the three spheres, and

(iv) *Payogābhisaṅkhāra* – the effort (*vīriya*) that arises in the body and the effort that arises in the mind.

It should be noted that all formations (*saṅkhāra*) are included in *saṅkhata saṅkhāra* according to the passage “*All formations are impermanent*” (*Sabbe saṅkhārā aniccā*) (*S.i, 158; D.ii, 157*)

3 *Viññāṇa – consciousness* which is aware of sense objects.

4 *Nāma – mentality* which bends towards an object.

Rūpa – materiality which changes in state, colour, etc., due to adverse conditions.

5 *Āyatana – bases* which give rise to consciousness and mental factors and extend the round of rebirths.

6 *Phassa – contact* which makes the contact between consciousness and a sense object.

7 *Vedanā – feeling* which enjoys the sense object.

8 *Tañhā – craving* which craves or thirsts for sense objects.

9 *Upādāna – clinging* which craves strongly for sense objects.

10 *Bhava – becoming* which causes new kamma and a new existence

to arise.

11 **Jāti – birth** which is the act of conceiving and being born.

12 **Jarā – ageing** which is the act of growing old.

Marāṇa – death by means of which a being dies.

Soka – sorrow which is the act of sorrowing.

Parideva – lamentation which is the act of lamenting.

Dukkha – pain which makes beings suffer.

Domanassa – grief which is mental suffering.

Upāyāsā – despair which is great misery.

Sambhavanti = hoti – come into existence, arise.

Evam – in such a way, thus

Formations, etc., arise in such a way with ignorance, etc., as conditions, not because of the creation of an Almighty God.

Etassa – as stated above

Kevalassa – not mixed with (bliss), just by itself

Dukkhakkhandhassa – all the suffering, the whole mass of suffering (not a being but the whole mass of suffering arise).

Samudayo – coming into existence, arising.

The Purpose of Stating Sorrow, Lamentation, etc.

Sorrow, lamentation, etc., are stated in Dependent Origination for the purpose of showing that the Wheel of Becoming never stops; for they arise in a person with little knowledge when he is afflicted with ageing and death.

It is said by the Buddha, “Bhikkhus, a worldling with little knowledge, on being afflicted with bodily pain, sorrows, grieves, laments, and, beating his breast, he weeps and becomes very bewildered.” (M.iii, 285; S.iv, 206)

And so long as sorrow, lamentation, pain, grief and despair go on arising so long does ignorance, and so the Wheel of Becoming renews its revolution: ‘With ignorance as condition there are formations’ and so on. That is why the factors of Dependent Origination should be understood as twelve by taking ‘sorrow, lamentation, pain, grief and despair’ along with ageing-and-death as one factor.

• The Characteristics, Functions, Manifestations and Proximate Causes of Paṭiccasamuppāda Factors

1 Avijjā – moha – ignorance

(i) It has the characteristic of unknowing the Noble Truths, etc.

(ii) Its function is to cause delusion or confusion.

(iii) It is manifested as concealing the true nature of sense objects.

(iv) Its proximate cause is cankers.

2 Saṅkhāra – volitional formations

(i) It has the characteristic of performing an action.

(ii) Its function is to exert effort to generate birth or mentality-materiality.

(iii) It is manifested as volition or prompting its associates to do their respective functions.

(iv) Its proximate cause is ignorance.

3 Viññāṇa – consciousness

(i) It has the characteristic of knowing (a sense object).

(ii) Its function is to be the fore-runner of mentality-materiality.

(iii) It is manifested as rebirth-linking and life-continuum.

(iv) Its proximate cause is formations or physical base and sense objects.

4 Nāma – mentality

(i) It has the characteristic of bending towards a sense-object.

(ii) Its function is to associate with its concomitants.

(iii) It is manifested as not arising separately and individually.

(iv) Its proximate cause is consciousness.

5 Rūpa – materiality

(i) It has the characteristic of changing state, colour, etc., due to adverse conditions.

(ii) Its function is to be dispersing or not associating together.

(iii) It is manifested as kammically indeterminate.

(iv) Its proximate cause is consciousness.

6 Saḷāyatana – sixfold base

(i) It has the characteristic of generating consciousness and mental factors and also to prolong the round of rebirths.

(ii) Its function is to see, to hear, and so on.

(iii) It is manifested as the physical base and the sense-door.

(iv) Its proximate cause is mentality-materiality.

7 Phassa – contact

(i) It has the characteristic of making contact between consciousness and sense-object.

(ii) Its function is to make contact or impingement.

(iii) It is manifested as the meeting or coincidence of the physical base, the sense-object and consciousness.

(iv) Its proximate cause is the sixfold base.

8 **Vedanā – feeling**

(i) It has the characteristic of experiencing the sense-object.

(ii) Its function is to enjoy the taste of the sense-object.

(iii) It is manifested as pleasure and pain.

(iv) Its proximate cause is contact.

9 **Tañhā – craving**

(i) It has the characteristic of being a cause of suffering.

(ii) Its function is to take great delight in sense-objects and existence.

(iii) It is manifested as insatiability.

(iv) Its proximate cause is feeling.

10 **Upādāna – clinging**

(i) It has the characteristic of clinging strongly to sense-objects.

(ii) Its function is not to release.

(iii) It is manifested as strong craving and as firm wrong view,

(iv) Its proximate cause is craving.

11 **Bhava – becoming**

(i) It has the characteristic of being kamma and kamma-result.

(ii) Its function is to make become and to become.

(iii) It is manifested as moral, immoral and indeterminate dhammas.

(iv) Its proximate cause is clinging.

12 **Jāti** (birth), **Jarā** (ageing), **Marāṇa** (death), etc.

Their characteristics, functions, manifestations, and proximate causes are as stated in the description of Truths (Chapter XIII, pp. 115, 116).

Defining the Factors of Dependent Origination

“Bhikkhus, when a worldling with little knowledge is tortured with painful bodily feeling, he becomes sad, grieves and laments, beating his breast, he weeps and becomes deluded and bewildered.”

(M.iii, 285, S.iv, 206)

And as long as these go on occurring, so long does ignorance. With ignorance as condition there are formations and so on. Thus the Wheel of Dependent Origination renews its revolution continuously. That is why the factors of Dependent Origination should be understood as twelve by taking sorrow, lamentation, pain, grief, despair along with ageing-and-death as one factor.

• **Detailed Exposition of Dependent Origination**

1 **Ignorance (*Avijjā*)**

According to the Suttanta method, ignorance is unknowing the four Noble Truths. According to the Abhidhamma Method, ignorance is unknowing eight instances – (i) the ignorance of the Noble Truth of Suffering, (ii) the ignorance of the Noble Truth of the Origin of Suffering, (iii) the ignorance of the Noble Truth of the Cessation of Suffering, (iv) the ignorance of the Noble Truth of the Path leading to the Cessation of Suffering, (v) the ignorance of the front end, i.e., the past five aggregates, (vi) the ignorance of the rear end, i.e., the future five aggregates, (vii) the ignorance of the front end and the rear end, i.e., the past five aggregates and the future five aggregates, (viii) the ignorance of Dependent Origination (*Paṭiccasamuppāda*), i.e., the causes such as ‘ignorance’ that are conditions for the dependently arisen resultants such as formations.

2 **Formations (*Saṅkhāra*)**

Formations are the six mentioned in brief earlier thus: the three, namely, formations of merit, formations of demerit, and imperturbable formations, and the three, namely, bodily formations, verbal formations and mental formations.

But in detail here the first three formations are 29 volitions, namely, the 12 immoral volitions that occur in killing, stealing, etc., the 8 sense-sphere moral volitions that occur in alms-giving, observing moral precepts, etc., the 5 fine-material-sphere moral volitions that occur in developing five rūpāvacara jhānas, and the 4 immaterial-sphere moral volitions that occur in developing the four arūpāvacara jhānas.

As regards the other three, the bodily formations are the volitions that arise in the body-door in performing bodily actions; the verbal formations are the volitions that arise in the tongue-door in performing verbal actions, and the mental formations are the volitions that arise in the mind-door in performing mental actions.

This triad is mentioned to show that at the moment of performing wholesome and unwholesome actions, the formations of merit, etc., arise in these three kamma doors. For the 8 sense-sphere moral volitions and the 12 immoral volitions, making 20, are the bodily formations when they arise in the body-door and produce bodily intimation. Those same volitions are called verbal formations when they arise in

the tongue-door and produce verbal intimation. And all the 29 volitions are mental formations when they arise in the mind-door. So this triad comes within the first triad.

• **How Ignorance Causes Formations to Arise**

Herein, it must be asked: How can it be known that these formations have ignorance as their condition?

It can be known by the fact that formations evidently exist when ignorance evidently exists. For when ignorance (*moha*), which is the opposite of wisdom, is not yet totally eliminated by the fourfold Path-wisdom in a person, that person, owing firstly to his unknowing about the Noble Truth of Suffering and about the past five aggregates, etc., believes the suffering of the round of rebirths to be pleasant and embarks upon the three kinds of formations which are the cause of that very saṃsāra suffering. This is how the ignorance of the Noble Truth of Suffering and the past five aggregates causes formations to arise.

Owing to his unknowing about the Noble Truth of the Origin of Suffering and being overwhelmed by ignorance and craving, he exerts the effort to embark upon the three kinds of formations that are actually the cause of suffering, imagining them to be the cause of pleasure. This shows how formations arise on account of the ignorance of the second noble truth.

Again owing to his unknowing about the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering, he misperceives that if he attains some special destiny such as the Brahma world, suffering will cease, and that sacrificial offering to a certain spirit and self-mortification will bring about the cessation of suffering. So while aspiring to the cessation of suffering, he embarks upon the three kinds of formations again in the form of sacrifices and mortification. This shows how the ignorance of the third and fourth noble truths causes formations to arise.

Furthermore, his ignorance of the four Noble Truths in particular prevents him from recognizing as suffering the kind of suffering called the fruit of merit, which is full of dangers beginning with birth, ageing, disease and death. So he embarks upon the formations of merit in the form of bodily formations, verbal formations and mental formations in order to attain that kind of suffering. It is like a man who, desiring celestial nymphs, jumps over a cliff.

Also not seeing how the fruit of merit reckoned as pleasure eventually breeds great distress near the time of death and that the suffering due to change in condition (*vipariṇāma dukkha*) is void of pleasure, he embarks upon the formations of merit (*puññābhisaṅkhāra*) which is the condition for that very suffering. It is like a moth that falls into a lamp's flame, and like a man who wants a drop of honey licks the honey-smearred knife-edge. This shows how the ignorance of *vipariṇāma dukkha* causes formations to arise.

Also not seeing the danger in the indulgence of sense-enjoyment, etc., with its bad results wrongly perceived as pleasure, and being overcome by defilements, he embarks upon the formations of demerit (*apuññābhisaṅkhāra*) that occur at the three doors of kamma. It is like a child who plays with filth, and like a man who eats poison because he wants to die. This describes how the ignorance of the danger of sense-pleasure causes formations to arise.

Also, being unaware of the suffering of formations (*saṅkhāra dukkha*) and the suffering-in-change (*vīpariṇāma dukkha*) inherent in kamma-results in the immaterial sphere and harbouring the wrong view of eternalism, he develops arūpāvacara jhānas which give rise to imperturbable formations. It is like a man who takes the wrong road leading to the city of ogres. This shows how the ignorance of the suffering in the immaterial existence causes imperturbable formations to arise.

“Bhikkhus, a person, who lacks wisdom and is overwhelmed by ignorance, cultivates the formations of merit, the formations of demerit and the imperturbable formations. But when ignorance is abandoned and wisdom with clear vision arises in him, he does not cultivate even the formations of merit. (cf. S.ii, 82)

Here a disputer may still argue thus: “The statement that ‘ignorance conditions formations to arise’ is now acceptable. But it must now be asked that ‘for which formations and in which way is ignorance a condition?’”

In reply to this question the Blessed One has stated the Twenty-four conditions as follows.

• **The 24 Conditions of Paṭṭhāṇa (*Paccayuddeso*)**

“Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahaajātapaccayo,

aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākāpaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.”

“(1) Root condition, (2) object condition, (3) predominance condition, (4) proximity condition, (5) contiguity condition, (6) conascence condition, (7) mutuality condition, (8) support condition, (9) powerful support condition, (10) prenascent condition, (11) postnascent condition, (12) repetition condition, (13) kamma condition, (14) kamma-result condition, (15) nutriment condition, (16) faculty condition, (17) jhāna condition, (18) path-condition, (19) association condition, (20) dissociation condition, (21) presence condition, (22) absence condition, (23) disappearance condition, (24) non-disappearance condition.”

• 1 **The Root Condition (*Hetupaccayo*)**

The Pāḷi word ‘*hetu*’ means ‘*cause*’ or ‘*root*’. In such passage as “*Ye dhammā hetuppabhavā = those dhammas produced from a cause*”, ‘*hetu*’ means ‘*cause*’.

In such passage as “*Tayo kusala hetū, tayo akusala hetū – three moral roots, three immoral roots*,” ‘*hetu*’ means ‘*root*’. This meaning is intended here.

‘*Paccayo*’ or ‘*paccaya*’ means ‘*condition*’. When a thing is indispensable to another thing’s existence or arising, then the former is a *condition* for the latter. A *condition* has the characteristic of assisting. The former assists the existence or arising of the latter.

The words, condition, cause, reason, source, originator, producer, etc., are one in meaning though different in the letter.

The *root condition* represents three immoral roots, namely, greed (*lobha*), anger (*dosa*), ignorance (*moha*), and three moral roots, namely, greedlessness (*alobha*), non-hatred or loving-kindness (*adosa*), wisdom (*amoha*).

As the roots of a tree assist the tree to grow and to be firm and stable, so too the six roots assist the consciousness and mental factors associated with them and also the mind-born materiality to arise and to be firm and stable by root condition. The effects of the six roots are

71 consciousnesses with roots, their 52 associated mental factors, and citta-*rūpas* produced by them.

• 2 **The Object Condition (*Ārammanapaccayo*)**

An object that assists by being an object of grasping or supporting is an *object condition*.

The *object condition* represents the six sense-objects, namely, the visible object, the sound, the smell, the taste, the touch and the mind-object. It comprises all mentality and materiality as well as Nibbāna and concepts.

Just as a walking stick and a rope-line aid a weak person to get up and stand, so also the six sense-objects aid consciousnesses and their associated mental factors to arise and exist.

In *Paccayaniddeso* the Buddha said, “Visible object aids eye-consciousness and its concomitants to arise and exist by object condition, and so on.”

The effects (*paccayuppanna*) of the object-condition are 89 consciousnesses and their 52 associated mental factors.

• 3 **Predominance Condition (*Adhipatipaccayo*)**

A dhamma which aids its concomitants as a predominant factor is a *predominance condition*.

The *predominance condition* is of two kinds—conascent predominance (*sahajātādhipatī*) and object-predominance (*ārammanādhipatī*).

Chanda, vīriya, citta, vīmaṃsa (investigating wisdom) can act as conascent predominance, but only one at a time in a group of consciousness and its associated mental factors.

In *Paccayaniddeso* the Buddha said, “*Predominant wish or will (chanda) aids the consciousness and the mental factors associated with it and also the materiality produced by the consciousness to accomplish the task wished by chanda by predominance condition, and so on.*”

Also it was said by the Blessed One, “*Grasping attentively any dhamma as a predominant object, these dhammas, viz., consciousness and its concomitants arise; the former dhamma aids the latter dhamma to arise and exist by predominance condition.*”

• 4 **Proximity Condition (*Anantarapaccayo*)**

A dhamma that assists without any separation in time is a *proximity condition*. When a consciousness together with its associated mental

factors dissolves, another consciousness together with its concomitants arises without any separation in time. This phenomenon arises because the former consciousness and mental factors aid the next consciousness and mental factors to arise and exist by proximity condition.

Hence the Buddha said in the *Paccayaniddeso*, “*Eye-consciousness and its concomitants aid sampaticchana (mind element) and its conceomitants to arise and exist by proximity condition; sampaticchana and its concomitants aid santirāṇa (mind-consciousness element) and its concomitants to arise and exist by proximity condition, and so on.*”

Though all consciousness and mental factors dissolve and disappear soon after they have arisen, they do not dissolve without momentum and due concern. Each *citta* as well as each *cetasika* transmits its property to the next arising *citta* and *cetasikas* and aids them to arise without any separation in time and space by proximity or contiguity condition.

• 5 **Contiguity Condition (*Samanantarapaccayo*)**

Contiguity condition is the same as proximity condition. The difference is only in the letter, there is none in the meaning. They are described by the same phenomena in *Paccayaniddeso*.

There is no interval (*antara*) between two consecutive consciousnesses, thus they are proximate (*anantara*). As consciousnesses have no form and no shape like material groups (*rūpa-kalāpas*), they are quite without interval because the distinction of co-presence is lacking, thus they are contiguous (*samanantra*).

• 6 **Conascence Condition (*Sahajātapaccayo*)**

A dhamma that, while arising, assists another dhamma to arise together, is a conascence condition, as a lamp is for illumination.

In any natural process in which the conditioning dhamma (*paccaya*) and the conditionally arisen dhamma (*paccayuppanna*) arise together simultaneously, then the former is said to condition the latter to arise by conascence condition.

In *Paccayaniddeso* the Buddha said, “*The four mental aggregates (cittas and cetasikas) mutually condition one another to arise together by conascence condition. The four great essentials (pathavī, āpo, tejo, vāyo) mutually condition one another to arise together by conascence condition. At the moment of conception, mentality (rebirth conscious-*

ness and mental factors) and materiality (kammaja-rūpa) mutually condition each other to arise together by conascence condition, and so on.”

• 7 **Mutuality Condition (*Aññamaññapaccayo*)**

The dhammas that mutually aid one another to arise and exist together are mutuality conditions, as the three sticks of a tripod aid one another to remain balanced.

In *Paccayaniddeso* the Buddha said, “*The four mental aggregates mutually support one another by mutuality condition. The four primary elements mutually support one another by mutuality condition. At the moment of conception, mentality (rebirth consciousness and mental factors) and materiality (kamma-born materiality) mutually support each other by mutuality condition.*”

• 8 **Support Condition (*Nissayapaccayo*)**

A dhamma that assists as the foundation and support is a *support condition*, as the earth is for trees, as canvas is for paintings, and so on.

It should be understood in the way stated for conascence thus: “*The four mental aggregates mutually support one another by support condition, and so on*” and in the sixth instance “*The eye-base (cakkhupasāda) supports the eye consciousness and its concomitants to arise and exist by support condition, and so on.*” The five conascent causes serve as conascent-support condition and the six physical bases (*vatthus*) serve as prenascent-support condition.

• 9 **Powerful Support Condition (*Upanissayapaccayo*)**

A powerful support condition is a powerful cause which assists by means of support condition. For example, the rain is a powerful cause that supports the growth of trees, animals and men. Similarly parents are a powerful support for their children, and teachers for their students.

In any phenomenon in which the cause is a powerful support for its effect, then we say that the cause aids the effect to arise by means of powerful support condition.

Powerful support condition is threefold, namely, (a) object-powerful-support condition (*ārammanūpanissaya*), (b) proximate-powerful-support condition (*anantarūpanissaya*), (c) natural-powerful-support condition (*pakatūpanissaya*).

(a) The Blessed One first described the *object-powerful-support condition* without differentiating it from *object-predominance condi-*

tion thus:

“Having given alms, having observed moral precepts, having observed Uposatha precepts, a person attentively reflects on his good deed. He also attentively reflects on his former good deeds. Having emerged from *jhāna*, he attentively reflects on that *jhāna*. A stream-winner attentively reflects on the changes of lineage which have arisen just before the Path-consciousness. A once-returner and a non-returner attentively reflect on *vodāna*. An arahant emerges from the path he has just attained and attentively reflects on it.” (Pṭn I. 165)

Herein, consciousness and mental factors arise by attentively giving reverence to that particular sense-object. That sense-object is necessarily a powerful sense-object. The sense-object which is just worthy of giving reverence attentively is *object-predominance* and the object becomes *object-powerful-support* if in addition to that it is also a powerful cause.

(b) The Buddha also described the *proximity-powerful-support condition* without differentiating it from *proximity condition* thus: “Preceding wholesome dhammas (*kusala citta*s and *cetasikas*) assist subsequent wholesome dhammas by powerful support condition.”

But there is a difference in the arrangement of contents (*mātikā*) in Pāḷi between the two conditions.

In *proximity condition*: “*Cakkhuvīññāṇa dhātu taṃsāmpayuttakāca dhammā manodhātuyā taṃsāmpayuttakānañca dhammanāṃ anantarapaccayena paccayo...*”

In *proximity-powerful-support condition*: “*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānam kusalānaṃ dhammānaṃ upanissaya paccayena paccayo...*”

However, they come to the same thing in meaning. Nevertheless, *proximity condition* may be understood as the ability to cause an occurrence of an appropriate consciousness arising next to itself, and *proximity-powerful-support condition* as the preceding consciousness’s powerful cause in the arousing of the succeeding consciousness.

(c) A powerful cause which is well developed to accomplish its result is a *natural-powerful-support condition*. Such powerful causes well developed in oneself are faith (*saddhā*), morality (*sīla*), knowledge (*suta*), generosity (*cāga*), wisdom (*paññā*) or climate, food, lodging

place, person, etc., that are suitable to oneself.

Or else, the natural powerful causes which are unmixed with object condition and proximity condition are natural-powerful-support conditions.

“Natural-powerful-support condition should be understood thus: with faith in the Triple Gem and in the Law of Kamma as a powerful cause, a person offers alms, keeps pure morality, observes Sabbath precepts, develops *jhāna*, develops the Path-wisdom, develops supernormal powers, develops *jhāna* attainment and Fruition attainment. With morality... With knowledge... With generosity... With wisdom as a powerful cause, a person offers alms... develops *jhāna* attainment and Fruition attainment. Faith, morality, knowledge, generosity, wisdom are natural-powerful-support conditions for the repeated arising of faith, morality, knowledge, generosity, wisdom.” (Pṭn I. 165)

• 10 Prenascence Condition (*Purejātapaccayo*)

A dhamma, which has arisen earlier before its conditionally arisen thing, arises and assists the latter to arise by being present and existing, is a *prenascence condition*. It is elevenfold as six physical bases (*vatthus*) and five sense objects.

The Buddha describes in the *Paccayaniddeso* thus: “The eye-base is a *prenascence condition* for eye-consciousness and its concomitants. The ear-base.... The nose-base.... The tongue-base.... The body-base... The visible-object.. The sound.... The smell.... The taste... The tagible object is a *prenascence condition* for body-consciousness and its concomitants. The visible object, the sound, the smell, the taste and the tangible object are *prenascent conditions* for the mind-element and its concomitants. The heart-base is a *prenascence condition* for the mind-element and its concomitants, and it is sometimes a *prenascence condition* and sometimes not a *prenascence condition* for the mind-consciousness element and its concomitants.”

The five sense-objects serve as object-prenascent condition and the six physical bases serve as *vatthu-purejāta* condition.

• 11 Postnascence Condition (*Pacchājātapaccayo*)

A postnascent dhamma, which while present, assists a prenascent dhamma which is also being present and existing by consolidating it, is a *postnascent condition*. It is like the volition of appetite for food in a young vulture assisting the body of the young vulture to grow.

Hence it is said by the Blessed One: “*Postnascent consciousness and its concomitants aid this prenascent materiality (i.e., heart-base, eye-base, ear-base, etc.,) by postnascent condition.*”

85 consciousnesses, with the exception of 4 *arūpavipaka cittas*, and their associated 52 mental factors aid the 6 physical bases as postnascence conditions.

• **12 Repetition Condition (*Āsevanapaccayo*)**

A dhamma which assists its conditionally-arisen dhamma to become well versed or skilful or powerful by repeated action is a *repetition condition*. It is like repeated learning which assists one to become well versed.

In cognitive processes the javana consciousness usually occurs seven times. Here all the preceding javanas are for the succeeding ones a condition by way of repetition.

Hence it is said in the *Paccayaniddeso*: “*Preceding javana kusala cittas and their concomitants assist subsequent javana kusala cittas and their concomitants to become more powerful by repetition condition. Preceding javana akusala cittas.... Preceding javana functional indeterminate cittas and their concomitants assist subsequent javana functional indeterminate cittas and their concomitants to become more powerful by repetition condition.*”

The preceding 17 lokiya kusala javanas, the preceding 12 akusala javanas, the preceding 18 kiriya javanas with the exception of the respective seventh javanas aid subsequent javanas by repetition condition.

• **13 Kamma Condition (*Kammapaccayo*)**

The dhamma (89 volitions) that can assist by means of the action and endeavour of the mind is the kamma condition. It is twofold as (a) moral volition and immoral volition (*nānākkhaṇika kamma*) acting from a different time and (b) as all conascent volitions (*sahajāta kamma*), according as it is stated in the *Paccayaniddeso*:

“*Moral kamma and immoral kamma are kamma conditions for their resultant mental aggregates (vipāka cittas and cetasikas) and kamma-born materiality (kammaja rūpa). Conascent volition is a kamma condition for its concomitants and the consciousness-born materiality (cittaja rūpa).*”

The 33 volitions which associate with 21 moral consciousnesses and 12 immoral consciousnesses aid their 36 resultant consciousnesses

and their 38 associated mental factors and kamma-born materiality to arise as *nānākkhaṇika-kamma conditions*.

The 89 volitions which associate with 89 consciousnesses aid their associated 89 consciousnesses, 51 mental factors (except volition), mind-born materiality and kamma-born materiality at rebirth as *conascent-kamma conditions*.

• **14 Kamma-result Condition (*Vipākapaccayo*)**

The kamma-result of a past kamma consists of kamma-result consciousness, its associated mental factors and kamma-born materiality which arise during the whole life from the moment of rebirth till death. As they are caused to arise by the kamma, they can arise quietly and effortlessly and the kamma-result consciousness and its concomitants assists one another to arise quietly and effortlessly by *kamma-result condition*.

It is said by the Buddha thus: “*In the course of existence one resultant indeterminate aggregate is a kamma-result condition for three mental aggregates and for the consciousness-born materiality... At the moment of rebirth one resultant indeterminate aggregate is a kamma-result condition for three mental aggregates, three mental aggregates for one aggregate, two mental aggregates for two mental aggregates, and also for the kamma-born materiality. The rebirth mental aggregates are a kamma-result condition for the heart-base.*”

• **15 Nutriment Condition (*Āhārapaccayo*)**

The four kinds of nutriment, which assist material and mental dhammas by supporting them, are *nutriment conditions*. It is said by the Buddha thus:

“*Physical nutriment (ojā) is a nutriment condition for this body (āhāraja rūpa). Immaterial nutriments (phassa, cetanā and viññāṇa) are nutriment conditions for their concomitants (89 cittas + 52 cetasikas) and for the consciousness-born materiality.*”

Also in *Paññhāvāra* (Question Section) it is said: “*At the moment of rebirth, resultant indeterminate nutriments are nutriment conditions for aggregates associated with them and for the kamma-born materiality.*”

• **16 Faculty Condition (*Indriyapaccayo*)**

With the exception of masculinity-faculty and femininity-faculty, the twenty remaining faculties, which assist in the sense of controlling faculty, are *faculty conditions*.

It is said by the Buddha in the *Paccayaniddeso* thus: “*The eye-faculty is a faculty condition for eye-consciousness and its associated mental factors. The ear faculty..... The nose faculty..... The tongue faculty.... The body faculty is a faculty condition for body-consciousness and its associated mental factors. The material life faculty is a faculty condition for conascent kamma-born materiality. The immaterial faculties are faculty conditions for their concomitants (89 cittas + 52 cetasikas) and for the consciousness-born materiality.*”

In *Paññhāvāra* it is said: “*At the moment of rebirth resultant indeterminate faculties are faculty conditions for aggregates (19 rebirth consciousnesses + 35 mental factors) associated with them and for the kamma-born materiality.*”

• **17 Jhāna Condition (*Jhānapaccayo*)**

All the seven jhāna factors (*vitakka, vicāra, pīti, somanassa, domanassa, upekkhā, ekaggatā*) classed as moral, immoral and indeterminate, leaving out pleasant feeling and painful feeling in the two sets of five consciousnesses, which assist their concomitants (79 cittas with the exception of 10 dvipañcaviññānas + 52 cetasikas) and the consciousness-born materiality to observe the samatha and vipassanā objects closely and attentively are known as *jhāna conditions*.

It is said in the *Paccayaniddeso* by the Buddha thus: “*The jhāna factors are jhāna conditions for their concomitants and for the consciousness-born materiality.*”

In *Paññhāvāra* it is said by the Buddha thus: “*At the moment of rebirth resultant indeterminate jhāna factors are jhāna conditions for their associated aggregates (19 rebirth consciousnesses + 35 cetasikas) and for the kamma-born materiality.*”

• **18 Path condition (*Maggapaccayo*)**

All the twelve factors classed as moral and immoral, which assist in the sense of an outlet from whatever it may be are path conditions. The essential elements of the 12 path conditions are *paññā, vitakka, sammāvācā, sammākammanta, sammā-ājīva, vīriya, sati, sammā-samādhi, micchādiṭṭhi, micchāsankappa, micchāvāyāma, and micchāsamādhi*.

It is said by the Buddha in *Paccayaniddeso* thus: “*The path factors are path conditions for their concomitants (71 cittas with roots + 52 cetasikas) and for the consciousness-born materiality.*”

In *Paññhāvāra* it is said by the Blessed One thus: “*At the moment of rebirth, resultant indeterminate path factors are path conditions for their associated aggregates and for the kamma-born materiality.*”

• **19 Association Condition (*Sampayuttapaccayo*)**

All the 89 consciousnesses and 52 mental factors that assist one another by way of association consisting in having the same physical base, the same sense-object, the same arising and the same cessation are *association conditions*.

It is said by the Blessed One thus: “*The four immaterial aggregates are mutual association conditions for one another.*”

• **20 Dissociation Condition (*Vippayuttapaccayo*)**

Material dhammas that assist immaterial dhammas, and immaterial dhammas that assist material dhammas by not having the same physical base, etc., are *dissociation conditions*. Dissociation condition is threefold as conascent, postnascent and prenascent.

This is said by the Blessed One: “Conascent moral aggregates are conascent dissociation conditions for the consciousness-born materiality. Postnascent moral mental aggregates are postnascent dissociation conditions for this prenascent body of material bases.” (Pṭn I. 176)

In the analysis of conascent condition in the indeterminate clause it is said: “At the moment of rebirth the resultant indeterminate mental aggregates are conascent dissociation conditions for the kamma-born materiality. The mental aggregates are dissociation conditions for the heart-base and the heart-base for the mental aggregates.” (Pṭn I. 176)

Furthermore the prenascent dissociation condition should be understood by means of the six physical bases, namely, eye-base, etc., according as it is said: “The prenascent eye base is a prenascent dissociation condition for eye-consciousness..... The prenascent body-base is a prenascent dissociation condition for body-consciousness. The heart-base is a prenascent dissociation condition for resultant indeterminate aggregates and for functional indeterminate aggregates. The heart-base is a prenascent dissociation condition for moral aggregates as well as for immoral aggregates.”

• **21 Presence Condition (*Atthipaccayo*)**

A dhamma, that obviously exists in the present and assists another obviously existing dhamma by supporting it, is a *presence condition*. It is stated by the Buddha in the *Paccayaniddeso* as follows.

“The four immaterial aggregates mutually assist one another by presence condition. The four great primary elements mutually assist one another by presence condition. At the moment of rebirth mentality and materiality mutually aid each other by presence condition. Consciousness and its concomitants aid the consciousness-born materiality by presence condition. The four great primary elements aid derived materiality by presence condition.

“The eye-base aids the eye-consciousness and its concomitants by presence condition. The ear-base.... The nose-base..... The tongue-base..... The body-base..... The visible-object aids the eye-consciousness and its concomitants by presence condition. The sound.... The smell.... The taste.... The tangible object.... The visible object, the sound, the smell, the taste and the tangible object aid the mind-element and its concomitants by presence condition. Depending on this materiality (heart-base) the mind element and the mind-consciousness element arise; that materiality aids the mind-element, the mind-consciousness element, and their concomitants by presence condition.”

In *Paññāhāvāra* the Buddha describes conascent presence condition, prenascent presence condition, postnascent presence condition, nutriment presence condition, faculty presence condition as follows.

“One aggregate is a conascent presence condition for three aggregates and for materiality originated thereby.” Under prenascent presence condition the description is given according to the six prenascent physical bases and the five prenascent sense objects. Under postnascent presence condition the description is given according to postnascent consciousness and consciousness concomitants as conditions for this body of material bases. Under nutriment presence condition and faculty presence condition the description is given respectively thus: “Physical nutriment is a nutriment presence condition for this body” and “The material-life faculty is a faculty presence condition for kamma-born materiality.” (Pṭn I. 178)

• 22 **Absence Condition** (*Natthipaccayo*)

The immaterial dhammas that, by their ceasing in contiguity, assist by giving opportunity to next immaterial dhammas that arise proximately after them are *absence conditions*.

It is said by the Blessed One in the *Paccayaniddeso* thus: “The mental aggregates that have just ceased in contiguity are absence conditions

for the present consciousness and its concomitants.”

• 23 **Disappearance Condition** (*Vigatapaccayo*)

Those same dhammas which are absence conditions, because they assist by their disappearance, are *disappearance conditions*.

It is said by the Buddha in the *Paccayaniddeso* thus: “The consciousness and its concomitants that have just disappeared in contiguity are disappearance conditions for the present consciousness and its concomitants.”

• 24 **Non-disappearance Condition** (*Avigatapaccayo*)

Those same dhammas which are presence conditions, because they assist by their non-disappearance, should be understood as *non-disappearance conditions*. Though the presence conditions and the non-disappearance condition are the same, they are taught by the Blessed One as an embellishment of his teaching to suit the needs of those who are teachable.

• **Exposition of *Avijjāpaccayā Saṅkhārā***

Ignorance (*avijjā*) is a condition for formations of merit (*puññābhi-saṅkhārā*) in two ways, namely, as object condition and as support condition. Ignorance is an *object condition* for formations of merit of the sense-sphere at the time of comprehending ignorance as liable to exhaustion and destruction; and it is likewise for those of the fine-material sphere at the time of knowing a deluded mind by direct-knowledge consciousness such as *cetopariyañāṇa*.

Ignorance is a *powerful-support condition* for formations of merit of the sense-sphere in one who, for the purpose of overcoming ignorance, fulfils alms-giving, observing moral precepts, etc., and for the fine-material-sphere formations in one who develops fine-material *jhānas* for the same purpose. Likewise in one who performs the same meritorious deeds while aspiring to the delight of sense-sphere existence and fine-material existence, he is strongly deluded with ignorance.

Ignorance is a condition for formations of demerit (*apuññābhi-saṅkhārā*) in more than 17 ways. How? As *object condition* at the time of the arising of greed, wrong view, sceptical doubt, restlessness and anger on account of ignorance; as *object-predominance condition* and *object-powerful-support condition* at the time of giving special attention to ignorance and enjoying it with craving and wrong view; as

powerful-support condition in one who, being strongly deluded with ignorance and unaware of the bad effects of killing, stealing, etc., kills living beings, etc., as *proximity, contiguity, proximity-powerful-support, repetition, absence and disappearance conditions* for the second javana consciousness and so on; as *root condition, conascence, mutuality, support, association, presence and non-disappearance conditions in one doing* all immoral actions.

Finally ignorance is a condition in one way, namely, as powerful-support condition only, for formations of the imperturbable. This condition should be understood as stated under the formations of merit.

• **No Single Fruit from Single Cause**

Here it may be asked: “Is ignorance the only condition for formations, or are there other conditions?”

Firstly, if it is the only cause, there will follow the assertion of a single cause (*ekakāraṇavāda*). But then if there are other causes, the description of it is a single cause, namely, ‘With ignorance as condition there are formations’ is incorrect. It is not incorrect. Why not?

Here is the reason: there is no single or multiple fruits of any kind from a single cause, nor a single fruit from multiple causes, but only multiple fruits from multiple causes.

So from multiple causes such as temperature, earth, seed and moisture is seen to arise a multiple fruit, in other words, the shoot, which has visible form, odour, taste, and so on.

However, the Buddha preaches Dependent Origination as one cause and one effect thus: “*With ignorance as condition there are formations; with formations as condition, consciousness; and so on.*”

The reasons are as follows.

- 1 In some discourses the Buddha wants to mention the main cause and effect clearly.
- 2 In some discourses he wants to point out the most obvious cause and fruit.
- 3 In some instances he wants to show the cause and effect which are not common to all.
- 4 In some instances the Blessed One employs one representative cause and fruit when it is suitable for the sake of elegance in instruction.
- 5 In some instances he employs one representative cause and effect

to suit the interest and the aptitude of his listeners.

• **How Ignorance of Death, Rebirth, etc., leads to Formations**

Firstly when he is confused about **death**, instead of taking death thus: ‘In one existence the break-up of aggregates is death’, he figures that ‘it is a person or a soul (*atta*) that dies’, or that ‘the lasting soul of a person migrates to another body’.

When he is confused about rebirth, instead of taking rebirth thus: ‘*Birth in one existence is the first manifestation of aggregates in that existence*’, he figures that a lasting soul or being is manifested in a new body.

When he is confused about the round of rebirths, instead of taking the round of rebirths as “the endless chain of aggregates, of elements, of bases that carries on unbrokenly”, he figures that it is a lasting being that goes from this world to another world, that comes from another world to this world.

When he is confused in the characteristics of formations, instead of apprehending their natural and common characteristics, he figures that “formations are self, belong to a self, are lasting, pleasant and beautiful”.

When he is confused about Dependent Origination, instead of taking the arising of formations due to ignorance, etc., he figures that it is a self or soul that knows or does not know, that acts and causes action, that appears in rebirth-linking. He figures that an Overlord, etc., shapes its body in the various states of the embryo and endows it with faculties. When it has been endowed with faculties it touches, feels, craves, clings, and performs both moral and immoral actions.

Thus he figures, blinded by ignorance. He is like a blind man who wanders about the earth, taking now right path and now wrong path, now heights and now hollows, now even ground and now uneven ground, and so he forms formations now of merit, now of demerit and now imperturbable.

• **Exposition of *Saṅkhārapaccayā Viññānaṃ***

In the relation “*with formations as condition, there is consciousness*”, consciousness is sixfold as eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. They actually comprise 32 resultant consciousnesses, namely, 7 immoral resultant consciousnesses, 8 moral rootless

resultant consciousnesses, 8 sense-sphere moral resultant consciousnesses with roots, 5 fine-material sphere moral resultant consciousnesses and 4 immaterial-sphere moral resultant consciousnesses. The supramundane consciousnesses are not included as they are not involved in the round of misery.

How is it to be known that those 32 resultant consciousnesses have formations as their conditions? – Because there is no kamma-result without stored-up kamma. For these consciousnesses are kamma-results, they do not arise in the absence of stored-up kammas.

If they do, then all kinds of kamm-resultant consciousnesses will arise in all kinds of beings. It is not so. This is how it should be known that **resultant consciousnesses have formations as their conditions.**

Which kind of consciousness has which kind of formation as its condition? The 7 immoral resultant consciousnesses have the 12 immoral volitions that associate with the 12 immoral consciousnesses as their conditions. The 8 moral rootless resultant consciousnesses and the 8 sense-sphere moral resultant consciousnesses with roots have the 8 volitions associated with the 8 sense-sphere moral consciousnesses as their conditions. The 5 fine-material-sphere resultant consciousnesses have the 5 volitions associated with the 5 fine-material-sphere moral consciousnesses as their conditions. Similarly the 4 immaterial-sphere resultant consciousnesses have the 4 volitions associated with the 4 immaterial-sphere moral consciousnesses as their conditions.

Of the 32 resultant consciousnesses stated above, the 19 resultant consciousnesses comprising 2 *upekkha santīraṇa cittas*, 8 *mahāvīpāka cittas*, 5 *rūpāvacara vipāka cittas* and 4 *arūpāvacara vipāka cittas* can function as rebirth-consciousnesses, life-continuum, and death-consciousnesses. So they can arise both at the moment of rebirth (*paṭisandhi kāla*) and in the course of existence (*pavatti kāla*) whereas the remaining 13 resultant consciousnesses (10 *dvipaṇcaviññānas* + 2 *sampaṭicchanas* + *somanassa santīraṇa*) arise only in the course of existence. Three kinds of formations are conditions, as kamma condition and powerful-support condition, for the 32 resultant consciousnesses.

Different Kinds of Rebirth and Different Realms of Rebirth

- (1) How many kinds of rebirth are there?
- (2) How many kinds of rebirth-consciousnesses are there?

- (3) Where and by what consciousness does rebirth come about?
- (4) What is the object of rebirth-consciousness?

(1) Nineteen kinds of rebirth according to 19 rebirth-consciousnesses and one material rebirth in Asaññasatta-brahma realm make up 20 types of rebirth.

(2) There are 19 kinds of rebirth-consciousnesses as stated above.

(3) Immoral resultant *upkkhā santīraṇa citta* produces woeful rebirth in the four woeful abodes. Rootless moral resultant *upekkhā santīraṇa citta* gives birth in the human realm and the lower catumahārājikā realm among those born blind, born deaf, born mad, born dumb, born sexless, and so on. The 8 sense-sphere moral resultant consciousnesses with roots give birth to normal persons in the human realm as well as in the six sense-sphere celestial realms.

The 5 fine-material-sphere moral resultant consciousnesses give birth in the fine-material sphere brahma realms whereas the 4 immaterial-sphere moral resultant consciousnesses produce rebirth in the four immaterial brahma realms.

(4) The object of rebirth consciousness is one of three signs, namely, the *sign of kamma* which gives rise to the present existence, or the *sign of kamma object (kamma-nimitta)* which is the object seen or heard at the time of performing the action generating the kamma, or the *sign of destiny (gati-nimitta)* which is connected with the place of rebirth.

With respect to time the rebirth-consciousness takes one of three kinds of objects, namely, ‘past’, ‘present’, or ‘concept’. The material rebirth of Asaññasatta brahma has no object.

The object of rebirth consciousness is retaken by life-continuum and finally by death-consciousness.

• From Happy Realms to Unhappy Destinies

A person in a blissful sense-sphere plane (human or celestial realm) is an evil-doer. When he is lying on his death-bed, his evil kamma which is going to generate his next rebirth or its sign (*kamma-nimitta*) appears in his mind-door. Then the following near-death cognitive series (*maraṇāsanna vīthi*) arises.

Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Td-Td-Cu-Paṭi-Bh.....

Na = *bhavaṅga calana* – vibrating life-continuum

Da = *bhavaṅgu-paccheda* – arrested life-continuum

Ma = *manodvārāvajjana* – mind-door-directing consciousness
 Ja = *Javana* – impulsive consciousness
 Td = *tadālabhana* – registering consciousness
 Cu = *cuti* – death-consciousness
 Paṭi= *paṭisandhi* – rebirth-consciousness
 Bh = *bhavaṅga* – life-continuum

When the successful kamma or its sign appears at the mind door, life-continuum vibrates two times and is arrested. Then the mind-door directing consciousness apprehends the kamma or its sign and decides whether it is good or bad. According to this decision the impulsive consciousness arises five times, followed by two registering consciousnesses and death-consciousness. Soon after that, without any lapse in time, rebirth-consciousness generated by the successful kamma arises in the new existence taking the kamma or its sign as its object. Then life-continuum follows taking the same object taken by rebirth consciousness. This is the kind of rebirth-linking that takes a past object and comes next to death-consciousness with a past object.

In another case at the time of death there comes into focus in one of the five doors an inferior object that is a cause of greed or hell-fire owing to bad kamma. Then the following near-death-cognitive series arises.

Tī-Na-Da-Pa-Ca-Sam-Santī-Vo-Ja-Ja-Ja-Ja-Ja-Td-Td-Cu-Paṭi-Bh.....

Tī = *atītabhavaṅga* – past life-continuum
 Na = *bhavaṅga calana* – vibrating life-continuum
 Da = *bhavaṅgu paccheda* – arrested life-continuum
 Pa = *pañcadvārāvajjana* – five-door-directing consciousness
 Ca = *cakkhuvīññāṇa* – eye-consciousness
 Sam = *sampaṭicchana* – receiving consciousness
 Santi = *santīrana* – investigating consciousness
 Vo = *voṭṭhapaṇa* – determining consciousness
 Ja = *Javana* – impulsive consciousness
 Td = *tadālammaṇa* – registering consciousness
 Cu = *cuti* – death-consciousness
 Paṭi= *paṭisandhi* – rebirth-consciousness
 Bh = *bhavaṅga* – life-continuum

When the present sign of destiny of great intensity strikes the eye-door, it becomes distinct after one consciousness-moment (*atītabha-*

vaṅga) and causes life-continuum to vibrate twice and arrested (Na, Da). Then the five-door-directing consciousness apprehends the object, followed by eye-consciousness, receiving consciousness, investigating consciousness, determining consciousness, five javana consciousnesses, two registering consciousnesses and death-consciousness. Soon after that, without any lapse in time, rebirth-consciousness arises in the new existence taking the sign of destiny as its object. Then life-continuum follows taking the same object. This is the kind of rebirth-linking that takes a present object and comes next to death-consciousness with a past object.

• From Unhappy Realm to Happy Destiny

In the case of a person in an unhappy destiny who has stored up moral kamma, at the time of near death, that moral kamma or the sign of that moral kamma appears at the mind door. Then the following cognitive series arises. It is similar to the first case.

Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Td-Td-Cu-Paṭi-Bh.....

This is how rebirth-linking occurs in a happy destiny with a past object next to death-consciousness in an unhappy destiny with a past object.

• From Happy Realm to Happy Destiny

In the case of a person in a happy destiny who has stored up moral kamma, when he is lying on his death-bed, that moral kamma or the sign of that moral kamma appears at the mind door. Then a cognitive series similar to the above cognitive series arises.

This is how rebirth-linking occurs in a happy destiny with a past object next to death-consciousness in a happy destiny with a past object.

In the case of a person in a happy destiny who has stored up exalted moral kamma (*rūpāvacara kusala kamma* or *arūpāvacara kusala kamma*), when he is lying on his death-bed, only the sign of that exalted moral kamma (kasina-counter sign, etc.) appears at the mind door. Then the following cognitive series without registering consciousness arises.

Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Cu-Paṭi-Bh.....

The rebirth-consciousness in the fine-material realm or immaterial realm takes the sign of the exalted moral kamma. Then life-continuum

follows taking the same object. This is the kind of rebirth-linking that takes a past or not-so-classifiable object (*navattabba* object) and comes next to death-consciousness with a past object.

In the case of another person who has stored up sense-sphere moral kamma, when he is lying on his death bed, the sign of destiny owing to that moral kamma in the form of the mother's womb in the case of the human world or in the form of a celestial garden, celestial palace or wishing-tree in the case of a celestial world. Then the following near-death cognitive series arises.

Tī-Na-Da-Pa-Ca-Sam-Santī-Vo-Ja-Ja-Ja-Ja-Ja-Td-Td-Cu-Paṭi-Bh.....

The rebirth consciousness in the happy realm takes the near death-sign. Then life-continuum follows taking the same sign. This is the kind of rebirth-linking that has a present object and comes next to death-consciousness with a past object.

• From Unhappy Realm to Unhappy Destiny

In the case of one in an unhappy destiny who is an evil-doer, that kamma or the sign of that kamma appears in the mind-door at the time of near death. A mind-door near-death cognitive series arises followed by rebirth-consciousness in an unhappy world taking the same near-death sign as its object. This is the kind of rebirth-linking that takes a past object and comes next to death-consciousness with a past object.

If, however, a sign of destiny due to an evil kamma appears in one of the five sense-doors at the time of near death, a five-door near-death cognitive series arises followed by rebirth consciousness in an unhappy world taking the same near-death sign as its object. This is the kind of rebirth-linking that takes the present object and comes next to death-consciousness with a past object.

• How Kamma is a Condition

When the 19 kamma-resultant consciousnesses occur in rebirth-linking, they do so by means of kamma in two ways. The kamma can be the condition of rebirth-consciousness both as

- (1) kamma condition acting from a different time (*nānākkhaṇḍika kamma*),
- (2) natural-powerful-support condition (*pakatūpanissaya*).

• Different Kinds of Rebirth

- 1 The 19 kamma-resultant consciousnesses occur in one way only as rebirth consciousness.

- 2 They are twofold as divided into mixed with materiality (*missapaṭisandhī*) and unmixed with materiality (*amissapaṭisandhī*).
- 3 They are threefold as divided according to sense-sphere becoming (*kāmaabhava*), fine-material becoming (*rūpaabhava*) and immaterial becoming (*arūpaabhava*).
- 4 They are fourfold as egg-born generation (*aṇḍajayonī*), womb-born generation (*jalābujayonī*), moisture-born generation (*saṃsedajayonī*), and spontaneous-born generation (*opapātikayonī*). (M. i, 73)
- 5 They are fivefold according to destiny, namely, hell destiny (*nirayagatī*), animal destiny (*tiracchānagatī*), woeful destiny (*petagatī*), human destiny (*manussagatī*), and celestial destiny (*devagatī*). (M. i, 73)
- 6 They are sevenfold according to stations of consciousness (*viññāṇaṭhiti*). The seven stations are (D. iii, 253):
 - (1) *Nānattakāya-nānattasaññī* – different bodies and different perceptions such as human beings, deities, *vinipātika asūrās*;
 - (2) *Nānattakāya-ekattasaññī* – different bodies and same perceptions such as beings in woeful abodes, brahmās in three first jhāna planes;
 - (3) *Ekattakāya-nānattasaññī* – same bodies and different perceptions such as brahmās in three second jhāna planes;
 - (4) *Ekattakāya-ekattasaññī* – same bodies and same perceptions such as brahmās in three third jhāna planes and six fourth jhāna planes with the exception of *asaññasatta* realm;
 - (5) *Ākāsañāṇcāyatana*,
 - (6) *Viññāṇañcāyatana*, and
 - (7) *Akiñcaññāyatana*.
- 7 They are eightfold according to the abodes of beings (D. iii, 263):
 - (1) *Nānattakāya-nānattasaññī* – human beings and deities,
 - (2) *Nānattakāya-ekattasaññī* – woeful abodes and three first jhāna planes.
 - (3) *Ekattakāya-nānattasaññī* – three second jhāna planes,
 - (4) *Ekattakāya-ekattasaññī* – three third jhāna planes, vepapphala realm, suddhāvāsa realms.
 - (5) *Ākāsañāṇcāyatana realm*,
 - (6) *Viññāṇañcāyatana realm*,
 - (7) *Akiñcaññāyatana realm*, and

(8) *Nevasaññānāsaññāyatana realm.*

There will be nine abodes of beings if *asaññasatta realm* is included.

• **Passing away to a new Existence**

When there is the condition ‘kamma formation’ (*saṅkhāra*) together with ignorance (*avijjā*), new mentality-materiality (*nāma-rūpa*) arises in the new existence. The arising of just this mentality-materiality is called passing away to a new existence. It is not the becoming of a lasting being or a soul. Neither has the mentality-materiality migrated from the past becoming nor is it manifested in the new becoming without the cause from the past becoming.

The passing away to a new becoming will be explained by the normal process of human death and rebirth-linking. In the past existence a person is about to die by natural death or by violent death due to the effort of others. While he is dying, the unbearable painful feeling that cuts like sharp daggers severs the ligatures of the joints in all his limbs, and his body gradually withers like a green palm leaf lying in the glare of the sun. When the faculties of the eye, etc., have ceased, and just the body faculty, the mind faculty and the life faculty remain at the heart-base (*hadayavatthu*), then depending on this heart-base consciousness arises taking as its object the kamma that is going to generate the new existence or the sign of that kamma or the sign of destiny connected with the place of the new existence.

As craving and ignorance have not been abandoned yet, ignorance conceals the dangers of the new object and the new existence, and craving bends the consciousness towards the object. Then the kamma formations (*saṅkhāra*) which arise together with the impulsive consciousness (*maraṇāsanna javana*) near the death-consciousness fling the consciousness into the objective field. And by the power of the continuous process of *maraṇāsanna javana – cuti citta – paṭisandhi citta*, the consciousness, as it is being bent by craving and flung by formations, abandons its support of former existence and, like a man who crosses a river by hanging on to a rope, tied to a tree on the near bank, whether or not it gets a further support in the next existence originated by the conditioning kamma, occurs by means of the conditions consisting only in object condition, kamma condition, and so on.

For comparison, the near-death sign that appears in the former

existence is like the rope tied to a tree on the near bank; craving is like the wish of the person to cross the river; the formations which fling the consciousness into the objective field is like the effort exerted by the person to cross the river; a further support in the next existence refers to the heart-base in *pañcavokāra* becoming; no support in the next existence refers to the absence of the heart-base in *catuvokāra* becoming (*arūpabhava*).

The former of the two states of consciousness is called ‘*cuti – death*’ because of falling from the present existence, and the latter is called ‘*paṭisandhi–rebirth-linking*’ because of linking the former existence with the next existence. But it should be understood that the rebirth-consciousness has neither come from the previous existence nor has it become manifest without the kamma, the formations, the bending by craving, the objective field, etc., as cause.

• **Comparison with Echo, Oil-flame, etc.**

The arising of rebirth-consciousness can be compared to the appearance of an echo, an oil-flame, a seal-impression, a looking-glass image, for the fact of its not coming to the new existence from the previous existence and for the fact that it arises owing to causes that are included in the past existence.

• **Neither the Same Person nor Another**

In a stream of continuity of mentality-materiality there is neither identity nor otherness, that is, the preceding mentality-materiality is not identical with the subsequent mentality-materiality, neither is the subsequent mentality-materiality not related to the preceding mentality-materiality.

For if there were absolute identity in a stream of continuity, there would be no forming of curd from milk. And yet if there were absolute otherness, the curd would not be derived from the milk. In all cause-effect relations, the effect cannot arise independently without the cause; it must be related to the cause. So the cause and the effect cannot be absolute otherness. So neither absolute identity nor absolute otherness should be assumed here.

There is a stream of continuity of mentality-materiality in passing from one existence to another and all the knowledge, memory, skill, experience, temperament and the kammās that are accumulated in a preceding existence are transmitted to the subsequent existence from

the death consciousness of the former existence to the rebirth-consciousness of the latter existence. So the person who is newly born is the continuity of the former person and he is neither the same person nor another.

• **How Formations are Conditions for Consciousness**

1 **The formation of merit comprising 8 volitions of the sense-sphere** (*kāmapuññābhisaṅkhāra*) is a condition in two ways: as kamma condition acting from a different time and as natural-powerful-support condition, equally for all the nine kinds of resultant consciousness consisting of *kusala vipāka santīraṇa citta* and 8 *mahāvīpāka cittas* in rebirth-linking in a happy destiny in the sense-sphere becoming.

2 **The sense-sphere formation of merit** comprising 8 volitions associated with 8 *mahākusla cittas* is a condition in two ways as mentioned above for 7 *ahetuka kusala vipāka cittas* with the exception of *upekkhā santīraṇa citta* in the course of an existence, but not in rebirth-linking, in the happy destinies in the sense-sphere becoming.

3 **That same sense-sphere formation of merit** is a condition likewise for five 5 *ahetuka kusala vipāka cittas* comprising eye-consciousness, ear-consciousness, receiving consciousness and 2 investigating consciousnesses in the course of an existence, but not in rebirth-linking, in the fine-material becoming.

4 **That same sense-sphere formation of merit** is a condition likewise for 8 *ahetuka kusala vipāka cittas* in the course of an existence, but not in rebirth-linking, in the unhappy destinies in the sense-sphere becoming.

5 **That same sense-sphere formation of merit** is a condition likewise for 16 resultant consciousnesses comprising 8 *ahetuka kusala vipāka cittas* and 8 *mahāvīpāka cittas* in the course of an existence and in rebirth-linking in the happy destinies in the sense-sphere becoming.

6 **The fine-material-sphere formation of merit** is a condition in two ways: as kamma condition acting from a different time and as natural -powerful-support condition, for 5 *rūpāvacara vipāka cittas* in the course of an existence and in rebirth-linking in the fine-material becoming.

7 **The formation of demerit** comprising the 12 volitions associated with 12 *akusala cittas* is a condition in two ways: as kamma condition acting from a different time and as natural-powerful-support con-

dition, for *akusala vipāka santīraṇa citta* in rebirth-linking in the unhappy destinies of the sense-sphere becoming.

8 **The formation of demerit** is a condition likewise for 6 *akusala vipāka cittas* excluding *akusala vipāka santīraṇa citta* in the course of an existence, but not in rebirth-linking; and for all the 7 immoral resultant consciousnesses partly in the course of an existence and partly in rebirth-linking in the woeful abodes.

9 **The formation of demerit** is a condition likewise for the 7 immoral resultant consciousnesses in the course of an existence, but not in rebirth-linking, in the happy destinies of the sense-sphere becoming.

10 **The formation of demerit** is a condition likewise for the 4 immoral resultant consciousnesses comprising eye consciousness, ear consciousness, receiving consciousness and investigating consciousness in the course of an existence, but not in rebirth-linking, in the fine-material becoming.

11 **The immaterial-sphere formation** (the formation of the imperturbable) is a condition likewise as *nānakkhaṇika kamma* condition and as natural-powerful-support condition for 4 immaterial resultant consciousnesses in the course of an existence and in rebirth-linking in the immaterial becoming.

• **How Formations Condition Becoming, Generation, etc., to arise**

1 **The formation of merit** (*puññābhisaṅkhāra*) produces two kinds of becoming (*kāmahava and rūpabhava*), four kinds of generation beginning with the egg-born, two kinds of destiny (*manussagati and devagati*), four stations of consciousness comprising *nānattakāya nānattasaññī, nānattakāya ekattasaññī, ekattakāya nānattasaññī, ekattakāya ekattasaññī*, four abodes of beings (similar to four stations of consciousness because in asaṅṅasatta realm it forms only materiality), and 21 kinds of resultant consciousness consisting of 16 *kāmapīpāka cittas* and 5 *rūpavīpāka cittas*.

2 **The formation of demerit** (*apuññābhisaṅkhāra*) produces only one kind of becoming in the sense sphere (*kāmahava*), four kinds of generation, three kinds of destiny (*tiracchānagati, petagati, nirayagati*), one station of consciousness (*nānattakāya ekattasaññī*), one abode of beings (*nānattakāya ekattasaññī*), and seven immoral resultant consciousnesses.

3 **The formation of the imperturbable** (*āneñjābhisaṅkhāra*) produces only one kind of becoming in the immaterial sphere (*arūpabhava*),

one generation of spontaneous rebirth, one destiny of celestial beings (*devagati*), three stations of consciousness (*ākāsānañcāyatana*, *viññānañcāyatana*, *ākīñcaññāyatana*), four abodes of beings (4 *arūpa* planes), four immaterial resultant consciousnesses.

• **Exposition of *Viññāṇapaccayā nāmarūpaṃ***

‘*Viññāṇa*’ refers back to the 32 mundane resultant consciousnesses as well as ‘*kamma-viññāṇa*’ which refers to 29 kamma formations.

‘*Nāma*’ refers to the three mental aggregates that associate with the resultant consciousnesses and ‘*rūpa*’ means the kamma-born materiality or the four great primary elements and their derived materiality.

Mentality occurs in all kinds of becoming (*bhava*), generation (*yoni*), destiny (*gati*) and station of consciousness (*viññāṇaṭhiti*), and the eight abodes of beings (*sattāvāsa*) with the exception of *asaññasatta* realm.

Materiality occurs in two kinds of becoming (*kāmaabhava*) and *rūpabhava*), four kinds of generation, five destinies, the first four stations of consciousness, and the first five abodes of beings.

While mentality-materiality occurs thus, in the case of sexless womb-born and egg-born beings, at the moment of rebirth, only the heart-decad, the body-decad and three mental aggregates occur. Thus the 23 dhammas, comprising the 20 material dhammas in the two decads and three mental aggregates, should be understood as mentality-materiality with consciousness as condition. But omitting repetition, and so cancelling nine material dhammas, fourteen dhammas remain.

By **adding the sex decad** for those womb-born and egg-born beings, thirty-three dhammas occur as mentality-materiality with consciousness as condition. And omitting repetitions and so cancelling 18 material dhammas, 15 dhammas occur as mentality-materiality.

For **beings born by spontaneous** rebirth like first *jhāna* brahmās, at the moment of rebirth, the eye-decad, the ear-decad, the heart-decad, the vital-nonad, and three mental aggregates occur. Thus 42 dhammas comprising 39 material dhammas and three mental dhammas occur as mentality-materiality with consciousness as condition. But omitting repetitions and cancelling 27 material dhammas, 15 dhammas occur as mentality-materiality.

Moreover in the sense sphere, for the **remaining spontaneously**

born beings and the moisture-born beings with complete sense-bases, at the moment of rebirth, seven material decads and three mental aggregates constituting 73 dhammas occur as mentality-materiality with consciousness as condition. But omitting repetitions and so cancelling 54 material dhammas from six material decads, 19 dhammas remain.

This is the maximum. For those lacking such and such material decads (the blind, for instance, lack the eye-decad), mentality-materiality with consciousness as condition can be understood in brief and in detail by reducing the material dhammas appropriately.

For **immaterial beings** only three mental aggregates arise as mentality-materiality with consciousness as condition. **Asaññasatta brahmās**, however, have only the vital nonad as mentality-materiality with consciousness as condition at the moment of rebirth.

• **Occurrence of Materiality in the Course of Existence**

In the course of existence, in all places where materiality occurs, there is manifested the heat-born pure octad due to *kammaja-tejo* which occurred together with rebirth-consciousness at the moment of existence of *kammaja-tejo*. Rebirth consciousness cannot generate materiality because of its weakness, which is due to the weakness of the physical base. It is similar to a man who, as he is falling into a chasm, cannot support another. However, from the first life-continuum after rebirth-consciousness onwards, the consciousness-born pure octad appears.

And at the time when sound becomes manifest, there arises the sound-nonad generated by both heat and consciousness after the moment of rebirth. The pure octad generated by nutriment appears in beings in the womb who live on nutriment as soon as their body is suffused by nutriment swallowed by the mother. And this pure octad appears in spontaneously-born beings as soon as they first swallow the spittle that has come into their own mouths.

So there are 26 materialities from the nutriment-born pure octad and two sound nonads generated by heat and consciousness. Combining this with the already-mentioned 70 materialities from the seven kamma-born decads that arise three times in each consciousness-moment [at the instants of arising, existing, and dissolution of each consciousness], we get 96 materialities. And with the three mental aggregates there is thus a total of 99 dhammas.

Or because sound is not regularly present since it is only sometimes manifested, subtracting it as twofold [being heat-born and consciousness-born], there are 97 dhammas to be understood as ‘mentality-materiality with consciousness as condition’ in all beings. Whether they are sleeping or idling or eating or drinking, these dhammas keep on occurring in them day and night with consciousness as condition.

• **Consolidation of Materiality**

Although the kamma-born materiality is the first to find a footing in several kinds of becoming, generation, destiny, station of consciousness and abode of beings, it is nevertheless unable to carry on without being consolidated by materiality generated by three causes (consciousness, heat, nutriment), nor can the latter materiality do so without being consolidated by the former. But when they mutually get consolidating support, they can stand up without falling and can last throughout the life-span of those beings.

Thus in mentioning the materiality produced by consciousness in the course of existence, all the materiality produced by four causes should be described.

• **By Manner of Condition**

- 1 Rebirth-consciousness and the resultant-consciousness that arise during the course of existence are a condition in nine ways as conascence, mutuality, support, association, kamma-result, nutriment, faculty, presence and non-disappearance conditions for three mental aggregates associated with the resultant consciousness either at rebirth-linking or in the course of existence.
- 2 At rebirth-linking the resultant consciousness is a condition in nine ways as conascence, mutuality, support, dissociation, kamma-result, nutriment, faculty, presence, and non-disappearance conditions for the heart-base (*hadayavatthu*). It is a condition in eight ways, namely, as the above conditions omitting mutuality condition for materiality other than the heart-base.
- 3 Kamma-formation consciousness (*kamma-viññāṇa* or *avipāka viññāṇa*) is a condition in one way only, as powerful-support condition, for the materiality of *asaññasatta* beings, or for the kamma-born materiality in the five-aggregate (*pañcavokāra*) becoming.
- 4 All the remaining kinds of consciousness from the time of the first life-continuum [consciousness following rebirth conscious-

ness] onwards aid the corresponding mentality-materiality in appropriate ways.

• **Exposition of *Nāmarūpapaccayā Saḷāyatanaṃ***

In the causal relation ‘*With mentality-materiality as condition, there is the sixfold base*’, **mentality** is the three mental aggregates, namely, the feeling aggregate, the perception aggregate and the formations aggregate, and materiality is the four primary elements, six physical bases and life-faculty that are included in one’s own continuity invariably.

Saḷāyatana stands for the sixfold base, namely, the eye-base (*cakkhāyatana* or *cakkhupasāda*), the ear-base (*soṭāyatana* or *soṭāpasāda*), the nose-base (*ghāṇāyatana* or *ghāṇapasāda*), the tongue-base (*jivhāyatana* or *jivhāpasāda*), the body-base (*kāyāyatana* or *kāyapasāda*) and the mind-base (*manāyatana* or 32 mundane resultant consciousnesses.)

The first five bases, called fivefold base (*pañcāyatana*), are the five kinds of translucent materiality which serve as sense-doors (*dvāras*) and sense-bases (*vatthus*). The sixth base is called *satthāyatana* in which is included 19 *bhavaṅga cittas* that serve as the mind-door.

• **The Way of Conditioning**

This mentality and this materiality and this mentality-materiality, each one representing the rest as ‘mentality-materiality’, should be understood as a condition for the sixfold base consisting of the sixth base and the sixfold base, each one representing the rest as the ‘sixfold base’. Why? Because in the immaterial becoming there is only mentality as a condition, and that is a condition only for the sixth base (mind-base), not for any other.

• **Mentality as Condition**

- 1 At the moment of immaterial rebirth, mentality is a condition in seven ways at the minimum as conascence, mutuality, support, association, kamma-result, presence, and non-disappearance conditions for the sixth base. In this mentality, some mentality such as greedlessness and hatelessness is a condition as root-condition, and some such as contact and mental volition is a condition as nutriment condition. It is by the two latter-conditions that the maximum and minimum should be understood.
- 2 In the course of an existence, too, resultant mentality is a condition as already stated. But the non-resultant kind is a condition in six

ways at minimum, as the aforesaid conditions except for kamma-result condition. Some, however, is a condition as root-condition, and some as nutriment-condition. It is also a condition in other ways. It is by these that the maximum and minimum should be understood.

3 In the five-aggregate becoming that resultant mentality, in association with the heart-base, is a condition in seven ways at the minimum for the mind-base in the same way as stated in (1). But in association with the four primary elements, it is a condition in six ways as conascence, support, kamma-result, dissociation, presence and non-disappearance conditions for the other five bases beginning with the eye-base. Some, however, is a condition as root-condition, and some as nutriment condition. It is by these, the maximum or minimum should be understood.

4 As in rebirth-linking, so also in the course of an existence in the five-aggregate becoming, resultant mentality is a condition in seven ways as in (1) at minimum for the resultant mind base. But non-resultant mentality is a condition in six ways at minimum for the non-resultant mind-base, excluding kamma-result condition. The maximum and minimum should be understood in the way already stated.

5 Again in the course of an existence the resultant mentality is a condition in four ways as post-nascence, dissociation, presence and non-disappearance conditions for the fivefold base. Similarly the non-resultant mentality is a condition in four ways as post-nascence, dissociation, presence, and disappearance conditions for the fivefold base.

• Materiality as Condition

As no materiality exists in immaterial planes, materiality is not a condition for even a single base here. It is a condition only in five-aggregate planes.

1 The materiality of the heart-base is a condition in rebirth-linking in six ways as conascence, mutuality, support, dissociation, presence and non-disappearance conditions for the mind-base in the five-aggregate becoming. But the four primary elements are in general, in rebirth-linking and in the course of an existence, conditions in four ways as conascence, support, presence and non-disappearance conditions for the fivefold base.

2 In rebirth-linking and in the course of an existence the material-life faculty is a condition in three ways as presence, non-disap-

pearance and faculty conditions for the fivefold base.

- 3 In the course of an existence nutriment is a condition in three ways as nutriment, presence and non-disappearance conditions.
- 4 In the course of an existence the fivefold base is a condition in six ways as support, pre-nascence, faculty, dissociation, presence and non-disappearance conditions for that part of the mind-base, comprising the eye, ear, nose, tongue and body consciousnesses.
- 5 In the course of an existence the heart-base is a condition in five ways as support, pre-nascence, dissociation, presence and non-disappearance conditions for the mind-base, excluding the five consciousnesses.

Mentality-materiality as Condition

In rebirth-linking the mentality-materiality, in other words, the three mental aggregates and the heart-base, is a condition as conascence, mutuality, support, kamma-result, association, dissociation, presence and non-disappearance conditions, etc., for the mind base.

• Exposition of *Saḷāyatana* as *Phasso*

Here some wise men take ‘*saḷāyatana*’ as the six internal bases and some take it to include the six external bases as well. The six external bases represent the six sense-objects.

‘*Phasso*’ means the sixfold contact in brief, namely, the eye-contact, the ear-contact, the nose-contact, the tongue-contact, the body-contact and the mind-contact. It means the 32 kinds of contact that associate with the 32 mundane resultant consciousnesses in detail.

• How the Sixfold Base is a Condition for Contact

- 1 Each of the five bases beginning with the eye-base is a condition for each of the five contacts beginning with the eye-contact in six ways as support, pre-nascence, faculty, dissociation, presence and non-disappearance conditions.
- 2 The resultant mind-base consisting of 2 *sampaṭicchana*s, 3 *santīraṇa*s, 8 *mahāvīpāka*s, 5 *rūpāvacara vipāka*s and 4 *arūpāvacara vipāka*s is a condition in nine ways as conascence, mutuality, support, kamma-result, nutriment, faculty, association, presence and non-disappearance conditions for the mind-contact associated with the 22 resultant consciousness-representing the resultant mind-base.
- 3 In the case of external bases, the visible-data base is a condition in four ways as object, pre-nascence, presence and non-disappearance conditions for eye-contact. Likewise the sound-base, etc.,

respectively for ear-contact, and so on.

- 4 The five external bases representing the five sense-objects are conditions in four ways as object, pre-nascence, presence and non-disappearance conditions for the mind-contact associated with the two receiving consciousnesses.
- 5 The mental-data-base (*dhammāyatana*) is an object condition for the mind-contact associated with 20 resultant mind consciousnesses, excluding the two receiving consciousnesses.

• **Exposition of *Phassapaccayā Vedanā***

In the causal relation: “*With contact as condition, there is feeling*”; only six kinds of feeling according to door, namely, eye-contact-born feeling, ear-, nose-, tongue-, body-, mind-contact-born feeling, are given in Vibhaṅga. Still when classed according to association with 89 kinds of consciousness, there are 89 types of feeling. Out of them, only 32 kinds of feeling which associate with 32 mundane resultant consciousnesses should be taken here.

• **How the Sixfold Contact is a Condition for Feeling**

- 1 In the five sense-doors, each of the five contacts beginning with the eye-contact, is a condition in eight ways as conascence, mutuality, support, kamma-result, nutriment, association, presence and non-disappearance conditions for the five feelings, beginning with the eye-contact-born feeling.
- 2 In the five sense-doors, each of the five contacts, beginning with the eye-contact, is a condition in one way only, as natural-powerful-support condition, for the remaining resultant feelings in the sense-sphere occurring in each door as receiving, investigation and registration.
- 3 In the mind-door conascent-mind contact (*sahajāta-mano-samphassa*) is also a condition in the same eight ways for sense-sphere resultant feeling occurring as registration in the mind-door, and so also for the resultant feelings in the three planes occurring with rebirth-consciousness, life-continuum and death-consciousness.
- 4 In the mind-door the mind-contact associated with *mano* - *dvārāvajjana* is a condition in one way only, as natural-powerful-support condition, for sense-sphere resultant feelings associated with registering consciousnesses.

• **Exposition of *Vedanāpaccayā Taṇhā***

In the causal relation: ‘*With feelings as condition, there is craving*’, only six kinds of craving according to six kinds of sense objects, namely, *rūpataṇhā*, *saddataṇhā*, *gandhataṇhā*, *rasataṇhā*, *phoṭṭhabbataṇhā*, *dhammataṇhā*, are given in Vibhaṅga.

Each of these six kinds of craving is reckoned threefold according to its mode of occurrence as craving for sense-objects, craving for becoming, and craving for non-becoming.

1 When visible-data craving (*rūpataṇhā*) occurs enjoying a visible object that appears in the eye with joy and desire, it is called craving for sense objects (*kāmataṇhā*).

2 But when the visible-data craving occurs along with the eternity view taking the sense-object to be lasting and eternal, it is called craving for becoming (*bhavataṇhā*).

3 When the visible-data craving occurs along with the annihilation view taking the sense-object to break up and be annihilated, it is called craving for non-becoming (*vibhavataṇhā*).

So also in the case of craving for other five sense-objects. So there amount to $6 \times 3 = 18$ kinds of craving. These cravings occur with internal sense-objects (one’s own appearance, etc.) as well as with external sense-objects (another’s appearance, etc.). So there amount to $18 \times 2 = 36$ kinds of craving.

Thirty-six kinds of craving in the past, 36 kinds in the future, and 36 kinds in the present make 108 kinds of craving. In essence craving refers to greed (*lobha*) present in eight greed-rooted consciousnesses.

• **How Feeling Conditions Craving to arise**

As parents love their children very dearly, they honour the guardians who look after their children very generously. Similarly out of selfish affection for feeling after taking pleasure in it when it arises through a sense object, these beings accord much honour to painters, musicians, perfumers, cooks, weavers, physicians, etc., who furnish respectively desirable visible objects, etc. That is why it should be understood that the six kinds of craving (*rūpataṇhā*, *saddataṇhā*, etc.) have feeling as their condition.

In “*vedanāpaccayā taṇhā*”, resultant pleasant feeling (*sukha vedanā*) is desirable; therefore pleasant feeling is a condition, as natural-powerful-support condition, for craving.

Or alternatively, a man in pain longs for pleasant feeling. A man enjoying pleasant feeling longs for more pleasant feeling. As neutral feeling is regarded as pleasant feeling, a man with neutral feeling also longs for more pleasant feeling. So all three types of feeling, namely, painful feeling, pleasant feeling, and neutral feeling, are a condition, as natural-powerful-support condition, for craving.

In Arahants with no latent defilements, however, feeling does not condition craving to arise, because craving arises only in a person with latent defilements which are eradicated by Arahattamagga.

• **Exposition of Taṇhāpaccayā Upādānaṃ**

In the causal relation: “*With craving as condition, there is clinging*”, clinging means four kinds of clinging, namely, sense-object clinging (*kāmapādāna*), false-view clinging (*diṭṭhupādāna*), rite-and-ritual clinging (*sīlabbatupādāna*), and self-doctrine clinging (*attavādupādāna*).

Clinging (*upādāna*) is firm grasping; for here the prefix ‘*upa*’ has the sense of firmness, as in *upāyāsa* (great misery).

1 Five sense-objects are known as ‘*vatthukāma*’. Strong attachment or clinging to five sense objects is called sense-object clinging (*kāmapādāna*).

Alternatively it is called ‘*kāma*’ because it desires for sense objects. And because it is firmly attached to sense-objects *kāma* is called ‘*upādāna*’. Combining the two aspects, it is called ‘*kāmapādāna*’.

2 The wrong view is ‘*diṭṭhi*’ and firm attachment or clinging is ‘*upādāna*’. So clinging to wrong view is called ‘*diṭṭhupādāna*’.

3 The wrong practice with the wrong view that canine morality or bovine morality (ox-ascetism) will lead to purification of the mind is called ‘*sīlabbata*’. Clinging to this wrong practice and wrong view is called ‘*sīlabbatupādāna*’.

Likewise it clings to the wrong practice and the wrong view that rites and rituals will lead to purification of the mind. So it is called ‘*rite-and-ritual clinging*’ (*sīlabbatupādāna*).

4 Likewise they indoctrinate by saying “the soul is the self (*atta*),” thus that saying is ‘*doctrine (vāda)*’. Therefore clinging to the wrong view that “the soul is the self and the self really exists” is called ‘*self-doctrine clinging*’ (*attavādupādāna*). It takes the wrong view that materiality is self (*atta*), or self is materiality, or materiality has self, or

self has materiality, and so also with feeling, perception, formations and consciousness.

The essential element of sense-object clinging (*kāmapādāna*) is greed (*lobha*); the essential element of the remaining three types of clinging is the wrong view (*diṭṭhi*).

• **The Difference between Craving and Sense-object Clinging**

1 Both craving and sense-object clinging represent greed (*lobha*), but sense-object clinging is much stronger than craving and it is called ‘*firm craving*’. Craving becomes stronger because preceding craving aids subsequent craving to become stronger by powerful-support condition.

2 Craving is the aspiring to an object that one has not reached or not obtained yet, like a thief’s stretching out his hand in the dark whereas clinging is the grasping of an object that one has reached or obtained, like the thief’s grasping the stolen object.

3 Furthermore, craving is the opposite of fewness of wishes (*appicchata*) whereas sense-object clinging is the opposite of contentment (*santuṭṭhitā*). So they are different in terms of their opposites.

4 Moreover, craving is the cause of suffering due to seeking wealth whereas sense-object clinging is the cause of suffering due to guarding the wealth. So craving arises earlier and clinging arises later.

• **The Difference between Sense-object Clinging and False-view Clinging**

Sense-object clinging is the firm state of craving described as 108 kinds with respect to visible-object, sound, odour, taste, tangible-object, mind-object, and so on.

False-view clinging is the firm state of wrong view described as 10 kinds as follows.

- 1 *Natthi dinnam* – wrongly believing that alms-giving has no benefit;
- 2 *Natthi yittam* – wrongly believing that great offering has no benefit;
- 3 *Natthi hutam* – wrongly believing that little offering has no benefit;
- 4 *Natthi sukata dukkaṭānam kammānam phalaṃ vipāko* – wrongly believing that good deeds and bad deeds produce no result;
- 5 *Natthi ayam loko* – wrongly believing that the present world does not exist;
- 6 *Natthi paro loko* – wrongly believing that other unseen worlds do not exist;
- 7 *Natthi mātā* – wrongly believing that caring for mother or of-

- fending the mother produces no result;
- 8 *Natthi pitā* – wrongly believing that caring for father or offending the father produces no result;
 - 9 *Natthi sattā opapātikā* – wrongly believing that spontaneously-born beings do not exist;
 - 10 *Natthi loke samaṇo brahmaṇo* – wrongly believing that in this world there are no noble ascetics and monks who know special knowledge and preach about this world and other unseen worlds.

• **The Order of the Arising of Clinging**

In the beginningless round of rebirths it cannot be known when defilements (*kilesās*) started arising; so it cannot be known which clinging started arising first. But in general, usually in a single becoming, the wrong view taking “person, self or *atta* really exists” arises first due to the wrong vision generated by ignorance (*moha*) that a person, self or *atta* exists. So the self-doctrine clinging arises first.

This wrong view is preceded by the wrong view that self or *atta* is eternal or annihilated after death. So the false-view clinging arises next.

After that, when a man assumes that this self is eternal, rite-and-ritual clinging arises in him for the purpose of purifying the self. And when a man assumes that self is annihilated after death, thus disregarding the next world, sense-desire clinging arises in him.

• **The Order of Eliminating Clings**

Of the four clings the false-view clinging, the rite-and-ritual clinging and the self-doctrine clinging are eliminated by *sotāpattimagga*. So these three clings should be eliminated first.

The sense-object clinging is eliminated only by *arahattamagga*. So it should be eliminated later.

• **How Craving is a Condition for Clinging**

- 1 Craving for sense-objects is a condition in one way, as natural-powerful-support condition, for sense-object clinging, because it arises in the objects in which craving delights.
- 2 Craving for the wrong view and the wrong practice is a condition in seven ways, as root, conascence, mutuality, support, association, presence and non-disappearance conditions, or in eight ways including the powerful-support condition, for the remaining three kinds of clinging.

• **Exposition of *Upādānapaccayā Bhavo***

In the causal-relation: “With clinging as condition, there is becoming”, becoming (*bhava*) is twofold as kamma-process becoming (*kammabhava*) and rebirth-process becoming (*upapattibhava*).

Herein, the **kamma-process becoming** is the formation of merit (*puññābhisaṅkhāra*), the formation of demerit (*appuññābhisaṅkhāra*), and the formation of the imperturbable (*āneñjābhi-saṅkhāra*) that produce rebirth in the sense sphere and the exalted sphere (*rūpa* and *arūpa* planes). Also all kamma that leads to becoming is called kamma-process becoming.

The formation of merit consists of 8 sense-sphere-moral volitions (*kāmapuññābhi-saṅkhāra*) and 5 fine-material-moral volitions (*rūpapuññābhi-saṅkhāra*). The formation of demerit consists of 12 immoral volitions and the formation of the imperturbable comprises the 4 immaterial-normal volitions.

The 20 volitions comprising 8 sense-sphere-moral volitions and 12 immoral volitions are known as the formation of the small plane (*paritta-bhūmaka kamma*). The 9 volitions comprising 5 fine-material-moral volitions and 4 immaterial-moral volitions are known as the formation of the large plane (*mahābhūmaka kamma*).

The covetousness, etc., associated with all moral and immoral volitions are called the kamma that leads to becoming (*bhavagāmikam*).

All *parittabhūmaka kamma*, *mahābhūmaka kamma* and *bhavagāmi kamma* should be taken as *kammabhava*.

Rebirth-process Becoming (*Upapattibhava*)

The rebirth-process becoming is in brief the four resultant mental aggregates and the kamma-born materiality produced by kamma. It is nine kinds of becoming which are enumerated below.

- 1 *Kāmapbhava* – sense-sphere becoming consisting of 5 aggregates generated by mundane kamma (*upādiṇṇakakhandha*),
- 2 *Rūpabhava* – fine-material becoming also consisting of 5 aggregates generated by mundane kamma.
- 3 *Arūpabhava* – immaterial becoming consisting of 4 aggregates generated by mundane kamma,
- 4 *Saññābhava* – perceptive becoming (existence with perception) consisting of five or four aggregates,
- 5 *Asaññābhava* – non-perception becoming (existence with no per

ception consisting of one aggregate (vital nonad),

- 6 *Nevasaññānāsaññābhava* – neither-perceptive-nor-non-perception becoming consisting of four aggregates,
- 7 *Ekavokārabhava* – one-aggregate becoming consisting of one aggregate generated by mundane kamma,
- 8 *Catuvokārabhava* – four-aggregate becoming consisting of four aggregates generated by mundane kamma,
- 9 *Pañcavokārabhava* – five-aggregate becoming consisting of five aggregates generated by mundane kamma.

• **How Clinging is a Condition for Becoming**

Of the four kinds of clinging which clinging is the condition for which becoming? The answer is that any kind of clinging is a condition for any kind of becoming. For a worldling is like a mad man, and without considering “Is this right or not?” and aspiring by means of any kind of clinging to any kind of becoming, he performs any kind of kamma.

Therefore when some say that the fine-material becoming and the immaterial becoming do not come about through rite-and-ritual clinging, that should not be accepted. What **should be accepted is that all kinds of becoming come about through all kinds of clinging.**

For example, misled by listening to wrong doctrine, etc., and imagining that ‘by this kamma sense desires will be fulfilled’, someone performs acts of bodily misconduct, etc., through sense-object clinging. After death, he is born in a woeful abode. Another person, by listening to good Dhamma and so on, and imagining that “by this kamma sense desires will be fulfilled’, performs acts of bodily good conduct, etc., through sense-object clinging. On his death he is reborn among deities and human beings.

• **Because of Clinging, there are 24 Kinds of Becoming by Way of Analysis**

- 1 If one performs sense-sphere moral actions or immoral actions through sense-object clinging, that action is kamma-process becoming and the aggregates generated by that kamma is rebirth-process becoming. *Pañcavokārabhava* and *saññābhava* are included in the two kinds of *Kāma* *kammabhava*. Thus because of sense-object clinging (*kāma* *mupādāna*), there arise two kinds of becoming, namely, sense-sphere kamma-process becoming (*kāma* *kammabhava*) and rebirth-

process becoming (*upapattibhava*).

- 2 If one performs fine-material-moral actions by developing *rūpa* *jhānas* through sense-object clinging, imagining that “by this kamma sense-desires will be fulfilled”, that action is kamma-process becoming and the aggregates generated is rebirth-process becoming. *Saññābhava*, *pañcavokārabhava*, *asaññābhava*, *ekavokārabhava* are included in the two kinds of *rūpa* *pabhava*. Thus because of sense-object clinging, there arise two kinds of becoming, namely, fine-material kamma-process becoming (*rūpa* *kammabhava*) and fine-material rebirth-process becoming (*rūpa* *upapattibhava*).

- 3 If one performs immaterial moral actions by developing *arūpa* *jhānas* through sense-object clinging, that action is kamma-process becoming and the aggregates generated are rebirth-process becoming. *Saññābhava*, *catuvokārabhava*, *nevasaññānāsaññābhava* are included in the two kinds of *arūpa* *pabhava*. Thus because of sense-object clinging, there arise two kinds of becoming, namely immaterial kamma-process becoming (*arūpa* *kammabhava*) and immaterial rebirth-process becoming (*arūpa* *upapattibhava*).

Therefore because of sense-object clinging, there arise six kinds of becoming, namely, two *kāma* *pabhavas*, two *rūpa* *pabhavas* and two *arūpa* *pabhavas*, together with what is included in them.

- 4 Similarly too with the three remaining kinds of clinging as condition. So, as to analysis, there are (6 x 4 = 24) twenty-four kinds of becoming, together with what are included in them, with clinging as condition.

• **Because of Clinging, there are 12 Kinds of Becoming by Way of Synthesis**

- 1 The kamma-process becoming (*kammabhava*) and the rebirth-process becoming (*upapattibhava*) that arise on account of sense-object clinging are combined together without distinction as one sense-sphere becoming (*kāma* *pabhava*) together with what is included in it. Similarly there are one fine-material becoming (*rūpa* *pabhava*) and one immaterial becoming (*arūpa* *pabhava*), making three-becomings altogether, together with what are included in them that arise on account of sense-object clinging.

- 2 Similarly there are three becomings each together with what are included in them that arise on account of each of the other clings.

Therefore, as to sythesis, there are (3 x 4 = 12) twelve kinds of becoming, together with what are included in them, with clinging as condition.

• **In Terms of Paṭṭhāna Conditions**

1 The fourfold clinging is a condition only in one way as natural-powerful-support condition for fine-material becoming (*kammabhava + upapattibhava*), immaterial becoming (*kamma + upapatti*), and sense-sphere moral becoming (*kusala kamma + upapatti*).

2 The fourfold clinging is a condition in seven ways, as conascence, mutuality, support, association, presence, non-disappearance and root conditions, for the immoral kamma-process becoming associated with the fourfold clinging in the sense-sphere becoming. But it is a condition in one way as natural powerful-support condition for the immoral kamma-process becoming dissociated with the fourfold clinging.

• **Exposition of Bhavapaccayā Jāti**

In the causal relations: “*With becomig as condition, there is birth*”, becoming stands for only kamma-process becoming, which is a condition for birth; it does not include rebirth-process becoming, which is not a condition of birth.

The kamma-process becoming is a condition in two ways, as kamma condition and powerful-support condition for birth.

Here it may be asked: but how is it to be known that becoming is a condition for birth? – Because of the observable difference of inferiority and superiority. For in spite of equality of external circumstances, such as father, mother, seed, blood, nutriment, etc., the difference of inferiority and superiority of beings is observable even in the case of twins.

And that fact is not causeless, since it is not present always and in all beings. What is the cause? Only kamma-process becoming can be the cause. No other cause can make beings different from one another. The Blessed One said. “*It is kamma that separates beings according to inferiority and superiority*”. Thus it can be known that kamma-process of becoming is a condition for birth.

• **Exposition of Jātipaccayā Jarā-maraṇam Soka Parideva, etc.,**

With birth as condition, there are ageing-and-death, sorrow, lamentation, pain, grief and despair.

And when there is no birth, neither ageing nor death nor sorrow,

nor lamentation, pain, grief, despair come about; but when there is birth, then ageing and death definitely come about, and sorrow, lamentation, etc., will also arise either in connection with ageing and death when the foolish worldling is inflicted with the pain of ageing and death or not in connection with ageing and death when the foolish worldling is inflicted with the loss of relatives, wealth, etc.

Therefore birth is a condition in one way as natural-powerful-support condition for ageing and death as well as for sorrow, lamentation, pain, grief and despair either connected or not connected with ageing and death.

• **How Sorrow, Lamentation, etc., are a Condition for Ignorance**

Sorrow, pain, grief and despair always associate with ignorance. Whenever they arise, anger-rooted consciousness arises together with ignorance.

Lamentation arises only in a bewildered, foolish worldling who is overwhelmed with ignorance. When he laments or weeps, anger-rooted consciousness arises together with ignorance.

• **How Cankers are a Condition for Ignorance**

Cankers are fourfold as described below.

- 1 *Kāmāsava* – attachment (*lobha*) to sense pleasure in the sense-sphere.
- 2 *Bhavāsava* – attachment (*lobha*) to jhāna bliss and brahma-existences,
- 3 *Diṭṭhāsava* – false views (*diṭṭhi*),
- 4 *Avijjāsava* - ignorance (*moha*) of four Noble Truths, past existences, future existences, both past and future existences, and the Doctrine of Dependent Origination.

Thus it is said by the Blessed One: “*Kāmato jāyato soko*—because of sense-desires and attachment to sense-objects, worry and sorrow arise. Beings are so much attached to sense-objects that when they are separated from sense-objects, they come to ruin like a deer shot by an arrow.”

When worry, sorrow, grief arise on account of *kāmāsava*, anger-rooted consciousness arises together with ignorance (*avijjā*). So *kāmāsava* gives rise to ignorance.

“*Brahmās* and deities with beautiful features live in beautiful mansions, enjoying great bliss and extremely long life. As they are so much attached to their existences, they become frightened and wearied when they heard the teachings of the Buddha that everything is impermanent

and subject to change and dissolution”, said the Blessed One. When they see five types of omen indicating their near-death, they become worried and sorrowful, developing anger-rooted consciousness together with ignorance. Therefore *bhavāsava* gives rise to ignorance.

It is also said by the Blessed One: “When a person is overwhelmed with the wrong view that materiality is I, materiality is mine, sorrow, lamentation, pain, grief and despair arise in him when his body is inflicted with ageing, disease and death”.

When sorrow, lamentation, etc., arise, anger-rooted consciousness arises together with ignorance (*avijjā*). So *ditthāsava* gives rise to ignorance.

Because of ignorance worldlings develop sorrow, lamentation, grief and despair when they encounter great loss, separation from beloved ones, etc. So all the four kinds of cankers give rise to sorrow, lamentation, etc., and when these arise, ignorance also arises. Therefore cankers are the cause of ignorance: “*āsava samudayā avijjā samudayo*”, that is, ‘with the arising of cankers there is the arising of ignorance’ (*M.i, 54*)

• Turning of the Wheel of Becoming

The Buddha expounds the Doctrine of Dependent Origination by beginning with the statement: ‘*with ignorance as condition there are formations*’, and concluding with the statement: ‘*with birth as condition, there are ageing, death, sorrow, lamentation, pain, grief and despair*’.

Now sorrow, grief and despair are inseparable from ignorance, and lamentation is found in one who is deluded with ignorance. So when sorrow, lamentation, grief and despair arise, ignorance also arises.

Besides ignorance is not the first cause; it has cankers as its cause for it is said, “*With the arising of cankers there is the arising of ignorance*” (*āsava samūdayā avijjā samudayo*).

With ignorance as condition there are formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition there are ageing-and-death,

and sorrow, lamentation, pain, grief and despair.

Then with sorrow, lamentation, pain, grief, despair and cankers as condition there is ignorance. So the Wheel of Becoming will turn another round. There is no end to the succession of cause with fruit in this way. Consequently the Wheel of Becoming with its twelve factors will turn round and round for ever with no known beginning and no ending.

• Is Ignorance the First Cause?

As the Doctrine of Dependent Origination begins with the causal relation: “With ignorance as condition there are formations”, is ignorance the first cause? No, it isn’t. According to the statement: “With the arising of cankers, there is the arising of ignorance”(M.1, 54), ignorance has cankers as its cause.

The reason why the Buddha begins with the statement “With ignorance as condition, there are formations” is that ignorance is the basic state for the three rounds of the round of rebirths, namely, the round of defilements, the round of kamma, and the round of kamma-results.

It is owing to his seizing ignorance that the foolish worldling gets caught in the round of defilements, the round of kamma and the round of kamma-results, just as it is owing to seizing a snake’s head that the arm gets caught in the coils of the snake’s body. But when ignorance is cut off, he is liberated from all defilements just as the arm caught in the coils is liberated when the snake’s head is cut off according as it is said, “With the remainderless fading away and cessation of ignorance, formations cease, and so on’ (*S. ii, 1*).

So the first causal relation of Dependent Origination is an exposition of the basic state whereby there is bondage for him who grasps it, and liberation for him who lets it go: it is not an exposition of a simple beginning.

• No Maker, no Experiencer

The Doctrine of Dependent Origination describes the round of rebirths of all beings beautifully and rationally with eleven causal relations and twelve factors which function both as causes and effects.

The Doctrine states, “With ignorance as condition, there are formations; with formations as condition, consciousness; ... with birth as condition, there are ageing-and-death-and-sorrow, lamentation, pain, grief and despair.”

That is why this Wheel of Becoming should be understood as ‘Void with a twelfefold voidness’.

• **Periods, Factors, Links, Sections, Modes**

In Table 14.1 the **twelve factors** of *Paṭiccasamuppāda* are described in the middle column. The two factors, ignorance and formations, belong to the past period, the eight factors from consciousness to becoming belong to the present period, and the last two, birth and ageing-and-death belong to the future period. So there are **three periods** representing three existences.

There are also **three links**: one is between formations and consciousness linking the past existence with the present existence; the second link is between feeling and craving, linking the present effects and the present causes; the third link is between becoming and birth linking the present existence with the future existence.

Table 14.1 Causal Relations between Three Successive Lives

3 Periods	12 Factors	20 Modes
Past	1 <i>Avijjā</i> (Ignorance) 2 <i>Saṅkhāra</i> (<i>Kamma</i> -formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Present	3 <i>Viññāṇa</i> (Consciousness) 4 <i>Nāma-rūpa</i> (Mentality - Materiality) 5 <i>Saḷāyatana</i> (6 Bases) 6 <i>Phassa</i> (Contact) 7 <i>Vedanā</i> (Feeling)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4 5, 6, 7
	8 <i>Taṇhā</i> (Craving) 9 <i>Upādāna</i> (Grasping) 10 <i>Kamma-bhava</i> (Becoming) (<i>Kamma</i> – formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Future	(<i>Upapatti</i> -bhava) 11 <i>Jāti</i> (Rebirth) 12 <i>Jarā-maraṇa</i> (Ageing and Death)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4 5, 6, 7

• **Past Five Causes and Present Five Fruits**

Firstly only two factors, ignorance and formations, are mentioned in the past period as the past causes. But one who is ignorant hankers, and hankering, clings and with his clinging as condition, there is becoming. Therefore craving, clinging and kamma-process becoming are included as well.

In other words *avijjā* (ignorance) is *kilesā-viṭṭa dhamma*, that is, it belongs to the round of defilements, and *taṇhā* (craving) and *upādāna* (clinging) are also *kilesā-vaṭṭa dhammas*. Ignorance, craving and clinging (*lobha, diṭṭhi*) arise together in the same greed-rooted consciousness. So ignorance, craving and clinging should be taken together as the past causes.

Furthermore *saṅkhāra* (kamma-process becoming) is *kamma-vaṭṭa dhamma*, that is, it belongs to the round of kamma, and so also is *kamma-bhava*. Thus when *saṅkhāra* is taken as the past cause, *kamma-bhava* is implicitly accounted for. *Saṅkhāra* is taken as the *kusala* or *akusala citta* and *cetasikas* which arise while performing the action, and *kamma-bhava* is taken as the *kamma property (kamma-bhava)* that is deposited in the mental stream when the *citta* dissolves.

Therefore *ignorance, craving, clinging, formations (saṅkhāra)* and *kamma-process becoming (kamma-bhava)* are taken together as the five past causes, which give rise to the present existence.

Hence it is said: ‘In the previous kamma-process becoming, there is delusion, which is *ignorance*; there is accumulation, which is *formations*; there is attachment, which is *craving*; there is embracing, which is *clinging*; there is volition, which is *becoming*; thus these five causes in the previous kamma-process becoming are conditions for rebirth in the present existence.

The present five fruits which are produced as the effects of the past five causes are *consciousness, mentality-materiality, sixfold bases, sixfold contact* and *sixfold feeling* (factors 3 to 7 in Table 14.1) which constitute the present existence.

Present Five Causes and Future Five Fruits

Again in the present period craving, clinging and becoming (factors 8,9,10 in Table 14.1) will act as the present causes for future rebirth. As reasoned above, when *taṇhā* and *upādāna* are taken as the present causes, *avijjā* is also implicitly accounted for. Furthermore, *saṅkhāra* must also be grouped together with *kamma-bhava*. So again

we get *ignorance, craving, clinging, formations* and *kamma-process becoming* as the present five causes that will condition the future existence to arise.

For the future fruits in the future-existence, we see birth and ageing-and-death in the future period (Table 14.1). The question arises here as to which dhammas come into being, decay (ageing) and die. The answer is : “*viññāna, nāma-rūpa, saḷāyatana, phassa* and *vedanā* come into being, decay and die.” The arising, the existing and the dissolving phenomena of these entities are taken as *jāti, jarā* and *maraṇa*, respectively. So we again get *consciousness, mentality-materiality, sixfold bases, sixfold contact* and *sixfold feeling* as the future five effects which constitute the future existence.

Thus it is stated in *Visuddhi Magga* that:

“Five causes were there in the past;
Five fruits we find in the present life;
Five causes do we now develop;
Five fruits we reap in the future life.”

We should note that, although *Paṭiccasamuppāda* states one cause for one effect, and the effect becomes the cause to produce another effect, in reality many causes act together to produce many effects.

The twenty modes of causes and fruits are described in the third column of Table 14.1

Four Sections or Layers of *Paṭiccasamuppāda*

- 1 The past 5 causes – *avijjā, saṅkhāra, taṇhā, upādāna, kamma-bhava*
- 2 The present 5 effects – *viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā*
- 3 The present 5 causes – *taṇhā, upādāna, kamma-bhava, avijjā, saṅkhāra*
- 4 The future 5 effects – *viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā (jāti, jarā-maraṇa)*

• Three Rounds (*Vatṭa*)

‘*Vatṭa*’ means going round and round like the rotation of a wheel. The Wheel of Becoming may be divided into three segments called ‘three rounds’ or ‘three *Vatṭas*’.

Of the twelve factors of *Paṭiccasamuppāda*, *ignorance, craving and clinging* belong to the round of defilements (*kilesāvattā*), *formations and kamma-process becoming* belong to the round of kammās

(*kammavattā*), and the remaining factors belong to the round of resultants (*vipākavattā*).

Kilesā-vattā – round of defilements (*avijjā, taṇhā, upādāna*)

Kamma-vattā – round of kammās (*saṅkhāra, kamma-bhava*)

Vipāka-vattā – round of resultants (*upapatti-bhava, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, jāti, jarā-maraṇa*)

In the past, because of *ignorance (avijjā)*, beings have false view (*diṭṭhi*) and attachment (*taṇhā*) to sense objects. When the false-view and attachment grow up to strong craving or clinging (*upādāna*), beings perform wholesome and unwholesome deeds giving rise to formations (*saṅkhāra*) and *kamma-process becoming (kamma-bhava)*. This illustrates how the round of defilements gives rise to the round of kammās in the past existence.

When a wholesome or unwholesome *kamma*, which has the chance to condition the present existence, bears results with the support of *ignorance, craving and clinging*, the round of resultants arises as the present existence. At the same time *ignorance (moha), craving (lobha) and clinging (lobha, diṭṭhi)* come along with resultant consciousness as latent defilements (*anusaya kilesās*).

When sense objects come in contact with the sixfold bases and *phassa, vedanā* arise, *craving, clinging and ignorance* arise again. This illustrates how the round of kammās in the past existence generates the round of resultants in the present life, and how the round of resultants produces the round of defilements in the present existence.

The round of defilements will then give rise to the round of kammās in the present life, which in turn will generate the round of resultants as the future existence as shown in Diagram 14.2.

This illustrates how the round of defilements, the round of kammās and the round of resultants will keep on rotating endlessly, and so does the Wheel of Becoming. “This is illustrated in Diagram 14.2.

The endless rotation of the Wheel of Becoming with 12 spokes representing the 12 factors of *Paṭiccasamuppāda* is illustrated in Diagram 14.1. The endless rotation of the Wheel of Becoming with four segments representing the 20 modes of causes and effects is illustrated in Diagram 14.3.

Diagram 14.1 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in Terms of 12 Factors

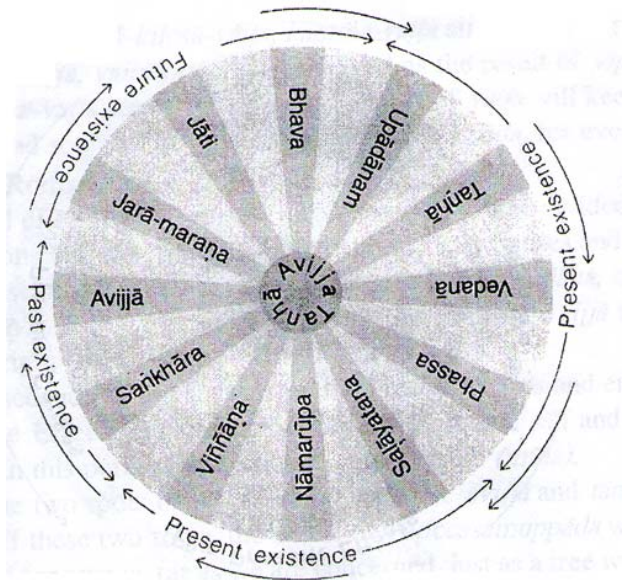


Diagram 14.2 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in Terms of Three Rounds



Diagram 14.3 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in Terms of Twenty Modes



• **The Two Roots (Mūla)**

The Wheel of Becoming (*Paṭiccasamuppāda*) can be divided into two portions (Table 14.1). The first portion starts from the Past Causes and ends at the Present Effects, comprising *avijjā*, *saṅkhāra*, *viññāna*, *nāma-rūpa*, *saḷāyatana*, *phassa* and *vedanā*. In this portion *avijjā* or *ignorance* is the root or origin.

The second portion starts from the Present Causes and ends at the Future Effects covering *taṇhā*, *upādāna*, *bhava*, *jāti* and *jarā-maraṇa*. In this portion *taṇhā* or *craving* is the root or origin.

So the two roots of *Paṭiccasamuppāda* are *ignorance* and *craving*. If we cut off these two roots, the Wheel of Becoming will be destroyed forever as far as we are concerned, just as a tree will die when its main roots are cut off.

We can cut off the two main roots of *Paṭiccasamuppāda* by tranquillity and insight meditations. When we see all the true nature of mentality and materiality and open up the eight departments which are covered up by *ignorance*, then *craving* has no place to cling to. So both *ignorance* and *craving* will be cut off and we shall be liberated

from the round of rebirths (*samsāra*).

• **Understanding Paṭiccasamuppāda in Terms of Noble Truths**

Moral kamma and immoral kamma are stated in *Saccavibhaṅga* without distinguishing volition and its associates to belong to the Second Noble Truth, that is, as the cause of suffering. So *ignorance* which associates with volition belongs to the Second Noble Truth.

Therefore the statement “With ignorance as condition, there are formations” illustrates that formations are the second truth with the second truth as source.

In the statement “With formations as condition, there is consciousness”, consciousness is the first truth (the truth of suffering) with the second truth as source.

The statements beginning with mentality-materiality and ending with feeling, due respectively to consciousness, etc., are the first truth with the first truth as source.

Craving due to feeling is the second truth with the first truth as source. Clinging due to craving is the second truth with the second truth as source. Becoming due to clinging is the first and second truths with the second truth as source (*kammabhava* is the second truth and *upapattibhava* is the first truth).

Birth due to becoming is the first truth with the second truth as source. Ageing-and-death due to birth is the first truth with the first truth as source.

Thus, by penetrating into the causal relations of paṭiccasamuppāda, we can understand the First and Second Noble Truths clearly, that is, understanding how suffering arises due to the cause of suffering.

• **Understanding Paṭiccasamuppāda in Terms of Functions**

- 1 *Ignorance* confuses beings about sense objects and is a condition for formations to arise.
- 2 *Formations* form the formed and are a condition for consciousness.
- 3 *Consciousness* performs the function of cognizing an object and the function of conditioning mentality-materiality to arise.
- 4 *Mentality-materiality* is mutually consolidating and is a condition for the sixfold base to arise.
- 5 The *sixfold base* occurs with respect to its own object and is a condition for contact to arise.
- 6 *Contact* makes the contact between consciousness and the sense-object and is a condition for feeling to arise.

- 7 *Feeling* enjoys the taste of the sense-object and is a condition for craving to arise.
- 8 *Craving* attaches to desirable sense-objects and is a condition for clinging to arise.
- 9 *Clinging* clings to sense-objects worthy of clinging and is a condition for becoming to arise.
- 10 *Becoming* flings beings into various kinds of destiny and is a condition for birth to arise.
- 11 *Birth* gives birth to aggregates and keeps on producing new aggregates and is a condition for ageing-and-death.
- 12 *Ageing-and-death* ensures the decay and dissolution of aggregates and is a condition for the manifestation of the next becoming because it is the basis of sorrow, lamentation, etc.

So this Wheel of Becoming should be known as occurring in two ways “as to function” of each factor.

• **Understanding Paṭiccasamuppāda in Terms of Prevention**

- 1 The statement “With ignorance as condition, there are formations” prevents the wrong view that a Creator or Maker exists.
- 2 The statement “With formations as condition, there is consciousness” prevents the wrong view that a self or soul transmigrates to the new existence.
- 3 The statement “With consciousness as condition, there is mentality-materiality” prevents the perception of compactness because it shows the analysis of the basis conjectured to be ‘self’.
- 4 The statements beginning “With mentality-materiality as condition, there is the sixfold base” prevents the wrong view that the self sees, hears, smells, tastes, touches, cognizes, feels, craves, clings, becomes, is born, ages and dies.

• **Understanding Paṭiccasamuppāda in Terms of Similies**

- 1 Ignorance (*Avijjā*) is like a blind man because it does not see the natural characteristic and common characteristics of natural dhammas.
- 2 Formations with ignorance as condition are like the blind man’s stumbling.
- 3 Consciousness with formations as condition is like the blind man’s falling.
- 4 Mentality-materiality with consciousness as condition is like the appearance of a tumour on the fallen blind man.

- 5 The sixfold base with mentality-materiality as condition is like the gathering of pus and rotten blood that will burst the tumour.
- 6 Contact with the sixfold base as condition is like hitting the tumour with the gathering of pus and rotten blood.
- 7 Feeling with contact as condition is like the pain due to the blow.
- 8 Craving with feeling as condition is like longing for a remedy to cure the pain.
- 9 Clinging with craving as condition is like seizing the wrong medicine through longing for a remedy.
- 10 Becoming with clinging as condition is like applying the wrong medicine which has been seized.
- 11 Birth with becoming as condition is like a change for the worse in the tumour owing to the application of the wrong remedy.
- 12 Ageing-and-death with birth as condition is like the bursting of the tumour after the change.

• **Comparison with Similes in Another Way**

- 1 Ignorance tortures and overwhelms beings by not knowing rightly, but know wrongly just as cataract does the eye. So ‘*ignorance*’ is like ‘*cataract*’.
- 2 A foolish person who is tortured by ignorance winds formations around his body just as a cocoon-spinning caterpillar winds the strands of the cocoon around his body. So the ‘*foolish person*’ is like the ‘*caterpillar*’ and ‘*formations*’ are like the ‘*cocoon*’.
- 3 Consciousness guided and supported by formations establishes itself in the five destinies just as a prince, guided and supported by ministers, establishes himself on the throne. So ‘*consciousness*’ is like the ‘*prince*’ and ‘*formations*’ are like ‘*ministers*’.
- 4 At the moment of rebirth consciousness, taking the rebirth-sign as kamma, kamma object or sign of destiny, produces mentality-materiality in various forms as celestial being, human being, bird, etc., just as a magician creates various illusions. So ‘*consciousness*’ is like ‘*magician*’ and ‘*mentality-materiality*’ is like ‘*magic illusions*’.
- 5 The sixfold base planted in mentality-materiality reaches growth, increase and prosperity just as a forest thicket does when planted in good soil. So the ‘*sixfold base*’ is like the ‘*forest thicket*’ and ‘*mentality-materiality*’ is like ‘*good soil*’.

- 6 Contact is born from the impingement of the internal base (sense door) with the external base (sense-object) just as fire is born from the rubbing together of two fire-sticks. So ‘*contact*’ is like ‘*fire*’.
- 7 Feeling is manifested in one touched by contact, as burning occurs in one when touched by fire. So ‘*feeling*’ is like ‘*burning*’.
- 8 Craving increases in one who enjoys feeling just as a person gets more thirsty when he drinks salt water. So ‘*craving*’ is like ‘*thirst*’.
- 9 One who is parched with craving develops strong desire in becoming in which he can enjoy sense-pleasure just as a thirsty person has strong desire for drinking pure-water. Those strong desires in becoming amount to *clinging* (*upādāna*). So ‘*clinging*’ is like the ‘*strong desire for drinking pure water*’.
- 10 By clinging he clings to becoming just as a fish clings to a hook through greed for the bait. So ‘*becoming*’ is like the ‘*hook*’.
- 11 When there is kamma-process becoming there is birth just as when there is a seed there is a shoot. So ‘*birth*’ is like the ‘*shoot*’ and ‘*kamma-process becoming*’ is like a ‘*seed*’.
- 12 Ageing-and-death is certain for one who is born just as falling down is certain for a tree that has grown up. So ‘*ageing-and-death*’ is like the ‘*falling down*’ of a tree.

• **Understanding Paṭīccasamuppāda in Terms of Profundity**

The Blessed One’s words: “This Dependent Origination is profound, Ananda, and profound does it appear (D. ii, 55)’ refer to profundity of *Paṭīccasamuppāda*.

There are four kinds of profundity (*gambhīratā*).

- 1 *Atthagambhīratā* – profundity of result,
- 2 *Dhammagambhīratā* – profundity of cause,
- 3 *Desanāgambhīratā* – profundity of teaching,
- 4 *Paṭivedhagambhīratā* – profundity of penetrative knowing.

1 Profundity of Result

With birth as condition there is ageing-and-death. Without birth, ageing-and-death does not arise owing to other causes. It is very difficult to know that ageing-and-death arises on account of birth and it arises together with birth. So it is profound.

Similarly it is very difficult to know that birth arises on account of kamma-process becoming and it arises together with kamma-process becoming. It is very difficult to know that formations arise on

account of ignorance and they arise together with ignorance. So Dependent Origination (*Paṭiccasamuppāda*) is profound in respect of profundity of result.

2 Profundity of Cause

It is very difficult to know how ignorance arises and in what mode and on what occasion it is a condition for formations to arise. Similarly it is very difficult to know how formations arise and in what mode and on what occasion formations are a condition for consciousness to arise..... It is very difficult to know how birth arises and in what mode and on what occasion birth is a condition for ageing-and-death to arise. So *Dependent Origination* is profound in respect of profundity of cause.

3 Profundity of Teaching

The teaching of Dependent Origination is profound since it needs to be taught in various ways for various reasons, and none but omniscient knowledge gets fully established in it. In some Suttas it is taught in forward order and in some in backward order, in some in forward and backward order, in some in forward or in backward order starting from the middle, in some in four sections and three links, and so on. That is why the *Wheel of Becoming* is profound in teaching.

4 Profundity of Penetrative Knowing

Ignorance, formations, etc., have individual essences and characteristics. If these essences and characteristics are known, then ignorance, formations, etc., are known penetratively. But it is very difficult to know these essences and characteristics penetratively. So the *Wheel of Becoming* is profound in respect of penetrative knowing.

This profundity will be further elaborated below.

- 1 The nature of ignorance as unknowing, unseeing and non-penetration of the four Noble Truths is profound and very difficult to know penetratively.
- 2 The nature of formations as forming, exerting effort and accumulating with and without greed is profound and very difficult to know penetratively.
- 3 The nature of consciousness as void of self or soul, void of being concerned and exerting effort, and manifestation of rebirth without transmigration of anything is profound and very difficult to understand.

- 4 The nature of mentality-materiality as simultaneous arising, as resolved into components or not, as bending onto a sense object, and as changing under adverse conditions is profound and very difficult to understand.
- 5 The nature of the sixfold base as controlling faculties, as the world, as sense-doors, as lasting for a moment, as the place of manifestation of sense-object is profound and very difficult to understand.
- 6 The nature of contact as touching, impingement, meeting and concurrence is profound and very difficult to understand.
- 7 The nature of feeling as enjoying the taste of the sense-object, as pleasure or pain or neutrality, as soulless, and as enjoyment is profound and very difficult to understand.
- 8 The nature of craving as delighting in sense-objects, as swallowing and possessing, as a current, as a bindweed, as a river, as the ocean of craving, and as impossible to fill is profound and very difficult to understand.
- 9 The nature of clinging as grasping a sense object, as firm attachment to a sense object, as misinterpreting the sense-object, as reflecting wrongly, and as hard to overcome it is profound and very difficult to understand.
- 10 The nature of becoming as accumulating, forming, exerting effort, and flinging into the various kinds of generation, destiny, station and abode is profound and very difficult to understand.
- 11 The nature of birth as coming to a new existence, as the manifestation of bodily parts, as descent to the womb, as rebirth, as being formed obviously is profound and very difficult to understand.
- 12 The nature of ageing-and-death as destruction, decay, fall, break-up, and change is profound and very difficult to understand.

• Understanding Paṭiccasamuppāda in Terms of Four Methods

The four methods of understanding the Wheel of Becoming are:

- 1 the method of identity (*ekatta* method),
- 2 the method of diversity (*nānatta* method),
- 3 the method of unconcern (*abyāpāra* method),
- 4 the method of cause-effect regularity (*evam̐dhammatā* method).

1 The Method of Identity (*Ekattanaya*)

The non-interruption of the continuity in the series of mentality-materiality in the way “With ignorance as condition, there are forma-

tions; with formations as condition, consciousness; and so on”, just like a seed’s growing into a shoot and then continuously into a tree, is called the ‘Method of Identity’.

One who sees this phenomenon rightly abandons the **annihilation view** by understanding the unbrokenness of the continuity that occurs through the linking of cause and effect. And one who sees it wrongly clings to the **eternity view** by apprehending identity in the non-interruption of the continuity that occurs through the linking of cause and effect.

2 The Method of Diversity (*Nānattanaya*)

The method of defining and knowing correctly the nature and characteristic of ignorance, formations, etc., is called the Method of Diversity.

One who sees this method rightly abandons the **eternity view** by seeing the arising of each new state. And one who sees it wrongly clings to the **annihilation view** by seeing individual diversity in the events of a single continuity, thinking that one entity is annihilated and another entity is formed or one person dies and is annihilated while another person is born.

3 The Method of Unconcern (*Abyābāranaya*)

Ignorance has no concern such as “I must exert the effort to make formations occur”, and *formations* similarly have no concern such as “We must exert the effort to make consciousness occur,” and so on. This method is called the Method of Unconcern.

One who sees this method rightly abandons the wrong view of **personality belief** by understanding the absence of a self who is a maker. One who sees it wrongly clings to the wrong view of **inefficacy-of-action**, because he does not know that ignorance, formations, etc., act as the condition for the arising of their respective effects as a natural law.

4 The Method of Cause-Effect Regularity (*Evaṃdhammatānaya*)

Just as curd is formed from milk, so also formations and no other things are formed from ignorance as condition, and so on. This method in which a particular effect arises from a particular cause regularly is called the Method of Cause-effect Regularity.

One who sees this method rightly abandons the **no-cause view** (*ahetuka diṭṭhi*) and the **inefficacy-of-action view** (*akiriya diṭṭhi*)

by understanding how the fruit accords with its condition. One who sees it wrongly by apprehending it as non-production of anything from anything, instead of apprehending the occurrence of the fruit in accordance with its condition, clings to the **no-cause view** and the **wrong view of certainty** (*niyata vāda*) which believes that there is a certain fixed period for beings to be born again and again in *samsāra* and to be liberated after a certain fixed period.

No Footing and Hard to Transcend

There is no one, even in a dream, who has emancipated from the fearful round of rebirths, which is ever destroying like a thunderbolt, unless he has severed with the knife of knowledge well whetted on the stone of sublime concentration, this Wheel of Becoming, which offers no footing owing to its great profundity and is hard to transcend owing to the maze of many methods.

And this has been said by the Blessed One: “Profound, Ānanda, is this Dependent Origination, and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird’s nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the round of rebirths.

References

- 1 ‘Visuddhimagga’ by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.3, pp. 1–228.
- 2 ‘Visuddhimagga’ by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Sobhana, Vol.4, pp. 1–219.
- 3 ‘The Path of Purity’ (*Visuddhimagga* by Bhaddantācariya Buddhaghosa), translated into English by Pe Maung Tin, PTS 1971, pp. 615–707.
- 4 ‘The Path of Purification’ (*Visuddhimagga* by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, published by Singapore Buddhist Meditation Centre, pp. 592–678.
- 5 ‘The Essence of Buddha Abhidhamma’ 3rd. Ed., by Dr. Mehm Tin Mon, Mya Mon Yadanar Publication, 2015, pp. 221–269.
- 6 ‘Visuddhimagga Made Clear, the Road to Nibbāna, Vol.III, by Dr. Mehm Tin Mon, pp. 33–223 (in Myanmar Language)

Review Questions

- 1 Explain 'dependent origination' (*paṭiccasamuppāda*) and 'Dependently co-arisen resultant' (*paṭiccasamuppanna*).
What wrong views does the discourse on Dependent origination dismiss? (pp. 128, 129, 131)
- 2 What are the four Dhammas very difficult to understand and to teach? What are the benefits of learning the discourse on dependent Origination? (pp. 130, 131)
- 3 In how many ways does the Buddha teach Dependent Origination? How does he teach it from the end, down to the beginning? (pp. 131, 132)
- 4 Why does the Buddha give the exposition of the round of rebirths with either ignorance or craving as the starting point? (p. 134)
- 5 Enumerate the things which ignorance (*avijjā*) is ignorant of. (pp. 134, 135, 140)
- 6 Enumerate the dhammas which are included in the formations (*saṅkhāra*) which arise as the result of ignorance. (pp. 135, 136, 140)
- 7 How does the ignorance of the four Noble Truths cause formations to arise? (pp. 141, 142)
- 8 How does the ignorance of the danger of sense pleasure cause the formations of demerit to arise? How does ignorance give rise to imperturbable formations? (p. 142)
- 9 Explain predominance condition. How does it operate in nature? (p. 144)
- 10 Explain conscence condition with an example. How does it operate in natural processes? (p. 145)
- 11 What is meant by the object-powerful-support condition? How does it differ from object-predominance condition? (pp. 146, 147)
- 12 In how many ways is ignorance a condition (a) for formations of merit, and (b) for imperturbable formations? (pp. 154, 155)
- 13 Is there a single fruit from a single cause? Why does the Buddha preach Dependent Origination as one cause and one effect? (pp. 155, 156)
- 14 How does ignorance of death, rebirth, and the round of rebirths lead to formations? (p. 156)
- 15 Where and by what consciousness does rebirth come about? What is the object of rebirth consciousness? (p. 158)

- 16 Describe the rebirth-linking that takes a past object and comes next to death consciousness with a past object. (p. 159)
- 17 Enumerate the different kinds of rebirth as twofold, threefold, fourfold and fivefold. (p. 162)
- 18 Enumerate different kinds of rebirth as sevenfold according to stations of consciousness. (p. 162)
- 19 Describe clearly the passing away to a new becoming by the normal process of human death and rebirth-linking. (pp. 163, 164)
- 20 Is the person who is newly born the same former person or another person? (pp. 164, 165)
- 21 In the causal relation '*vedanāpaccayā taṇhā*', enumerate the various kinds of craving according to sense objects and describe how are they multiplied to 108 kinds. (p. 174)
- 22 How are pleasant, unpleasant, and neutral feelings a condition for craving, respectively? (pp. 174, 175)
- 23 Describe the difference between craving (*taṇhā*) and sense-object clinging (*kāmupādāna*). (p. 176)
- 24 Enumerate the ten kinds of false-view clinging (*diṭṭhupādāna*). What is the essential element of these clings? (pp. 176, 177)
- 25 What is the order of the arising of clings and what is the order of eliminating them? (p. 177)
- 26 Of the four kinds of clinging, which clinging is the condition for which becoming? Explain with examples? (p. 179)
- 27 How is it to be known that becoming is a condition for birth? (p. 181)
- 28 How are cankers a condition for ignorance? Explain clearly with illustrations. (pp. 182, 183)
- 29 Describe the turning of the Wheel of Becoming with its twelve factors round and round for ever. (pp. 183, 184)
- 30 What is the reason for the Buddha to begin the Doctrine of Dependent Origination as "With ignorance as condition, there are formations"? Is ignorance the first cause? (p. 184)
- 31 Are there any maker and an experiencer according to the Doctrine of Dependent Origination? (pp. 184, 185)
- 32 Why is the Wheel of Becoming should be understood as void of lastingness, beauty, pleasure and self? (pp. 184, 185)
- 33 What are the past causes which are conditions for rebirth in the present existence and what are the present fruits? (p. 186)

- 34 How may the Wheel of Becoming be divided into three rounds (*vaṭṭas*)? Explain how these three rounds keep on rotating the Wheel of Becoming for ever? (pp. 187, 188)
- 35 How can we understand the First and Second Noble Truths clearly by penetrating into the causal relations of *Paṭiccasamuppāda*? (p. 191)
- 36 Make comments on the statement: “The world was created by a creator” by the method of *Paṭiccasamuppāda*. (p. 131)
- 37 What wrong views do the following causal relations of the Wheel of Becoming purify?
 (a) *Avijjāpaccayā saṅkhārā* (b) *Saṅkhārapaccayā viññāṇaṃ*
 [Answer: (a) the wrong view that a creator exists,
 (b) the wrong view that a self or soul transmigrates to the new existence.]
- 38 Describe fully the meaning and the nature of the round of rebirths (*saṃsāra*) in the clause “Beings are being drown and drifting in the current of *saṃsāra*”.
 [Ans: *Saṃsāra* is the repeated arising and perishing of mentality-materiality as an unbroken stream of continuity in terms of five aggregates, twelve bases and eighteen elements.]
- 39 The twins who are born from the same parents should enjoy the same benefits, but they don't. Explain this phenomenon by *Paṭiccasamuppāda* method.
 [Ans: See p. 181 in the exposition of *Bhavapaccayā jāti*.]
- 40 Comment on the results of the Law of Birth (*jāti-niyāma*) which is involved in the Wheel of Becoming to make the nature of Dhamma distinct.
 [Ans: See pp. 181-182 the exposition of *jātipaccayā jarā-maraṇaṃ*, etc.]
- 41 Some people say, “Sense objects no longer arise in me; I have cut off sense objects”. Comment on this statement from the point of view of Abhidhamma.
 [Ans: See page 144, the object condition. Consciousness cannot arise without sense objects. So the statement is not correct.]
- 42 Describe clearly how the first five factors of *Paṭiccasamuppāda* are mutually related by the example of a blind man.
 [Ans: See pages 192, 193, understanding *Paṭiccasamuppāda* in terms of similes.]

- 43 Everybody usually performs good deeds and bad deeds. What kinds of consciousness can arise as the result of good deeds? Describe according to *Paṭiccasamuppāda* method.
 [Ans: See pp. 156, 157 exposition of *saṅkhārapaccayā viññāṇaṃ*. Good deeds mean volitions associated with all moral consciousnesses.]
- 44 Comment on the two Dhammas that lead *saṃsāra* travellers as to how they occupy the position of leadership.
 [Ans: See page 134, the two roots of Dependent Origination.]
- 45 Explain how foolish, ignorant people who weep beating their chests have to go round with the Wheel of Becoming.
 [Ans: See page 182, how sorrow, lamentation, etc., are a condition for ignorance. Lamentation arises in foolish, ignorant people who weep beating their chests when they are inflicted with sorrow, pain, grief or despair, because they are overwhelmed with ignorance. When they weep, anger-rooted consciousness arises together with ignorance. Ignorance then conditions formations to arise; formations condition consciousness to arise, and so on.]
- 46 As it is commonly said, “Foolish people get the idea too late”, in how many ways does the foolish dhamma support different thoughts and ideas to arise?
 [Ans: See p. 141, how ignorance causes formations to arise. Foolish dhamma=ignorance: thoughts and ideas = formations]
- 47 How do two kinds of becoming arise as the result of strong sense-object clinging?
 [Ans: See pp. 178, 179: “Exposition of *upādānapaccayā bhavo*” and ‘Rebirth-process becoming’.]
- 48 Comment from the point of view of *Visuddhimagga* on the order of the arising of four kinds of clingings.
 [Ans: See p. 177, the order of the arising of clingings.]
- 49 Among all the subjects known by men what are the four most profound subjects? Describe the profundity of the first two subjects from the point of view of *Paṭiccasamuppāda*.
 [Ans: See pp. 194, 195: Understanding *Paṭiccasamuppāda* in terms of profundity.]
- 50 It is proper to say that a condition which is arising or which has already arisen can support a corresponding dhamma to arise; but can we say that a condition which has not arisen yet can also support a corresponding dhamma? Answer with an example.

[Ans: See p. 148, postnascence condition.]

51 As all worldlings are the owners of the Wheel of Becoming, describe the four sections of that Wheel in the proper order.

[Ans: See p. 187, four sections or layers of Paṭiccasamuppāda.]

52 What types of belief associate with a dhamma to be called *bhavataṇhā* and *vibhavataṇhā*? Briefly describe how *taṇhā* is multiplied to 108 kinds.

[Ans: See p. 172: Exposition of *vedanāpaccayā taṇhā*.]

53 What is the reason that differentiates men to be intelligent and dull? What are the sense objects taken by that reason?

[Ans: See p. 181, exposition of “*bhavapaccayā jāti*”. *Kamma-process becoming is the reason. When that kamma conditions human existence, in spite of equality of external existences, such as father, mother, seed, blood, nutriment, etc., the difference of inferiority or superiority of beings is observable even in the case of twins.*

And that fact is not causeless, since it is not present always and in all beings. Only kamma-process becoming can be the cause. No other cause can make beings different from one another. The Buddha said. “It is kamma that differentiates beings to be inferior and superior.”

The sense objects taken by that reason (kamma-process becoming) is kamma, kamma-nimitta or gati-nimitta.]

54 Describe the causal relation between ‘loving’ and ‘remembering’ from the point of view of Paṭiccasamuppāda. For what type of suffering are they the root causes?

[Ans: ‘Loving’ represents craving (*taṇhā*) and ‘remembering’ represents clinging (*upādāna*). The causal relation is ‘*taṇhā-paccayā upādāna*’ or ‘with craving as condition, there is clinging’. (p. 175)

Taṇhā and upādāna are kilesā-vaṭṭa dhammas; so they are the root causes of saṅkhāra and kamma-bhava which are kamma-vaṭṭa dhammas and viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, which are vipāka-vaṭṭa dhammas. These are the types of suffering produced.]

55 Answer the following as much as you remember:

- (a) different kinds of rebirth, (b) rebirth consciousness, (c) the realms where rebirth consciousness occurs.

[Ans: See pages 157, 158: Different kinds of rebirth and different realms of rebirth]

56 Answer with an example why craving for becoming functions as a special cause for rebirth in a blissful realm although it is really an immoral dhamma.

[Ans: See page 134, the two roots of Dependent Origination.

Just as when a cow to be slaughtered is in the grip of torment of being burnt with fire and beaten with cudgels, and being exhausted and very thirsty, drinks cold water, which gives satisfaction and allays her torment; so a worldling, who is in the grip of craving for becoming, performs various kammās beginning with abstinence from killing living beings that leads to happy destinies and gives satisfaction, because it is free from the burning of defilements, and it allays the torment of woeful suffering by sending him to a happy destiny. This is how craving for becoming functions as a special cause for rebirth in a blissful realm although it is really an immoral dhamma.]

57 In what plane, to what resultant consciousness, by what conditions, and at what time does the volition called *āneñjābhisankhāra* serve as the cause?

[Ans: See pages 157, 158 and page 161, how kamma is a condition. The four immaterial moral volitions, called *āneñjābhisankhāra*,

- (1) give rebirth in four immaterial planes,
- (2) with four immaterial resultant consciousnesses,
- (3) by *nānakkhaṇika* kamma condition and natural-powerful-support condition,
- (4) both at the moment of rebirth and in the course of existence.]

58 In looking at a visible object, describe the different ways of looking that gives rise to craving for sense objects, craving for becoming, and craving for non-becoming.

[Ans: See page 174: Exposition of *vedanāpaccayā taṇhā*.]

59 How is it to be known that consciousness have formations as their conditions? In the causal relations ‘*avijjāpaccayā saṅkhārā*’ and ‘*upādānapaccayā bhavo*’, what is the difference between ‘*saṅkhāra*’ and ‘*bhava*’?

[Ans: See page 156: Exposition of *saṅkhārapaccayā viññānaṃ*,

and p.178: Exposition of *upādānapaccayā bhavo*. In ‘*avijjāpaccayā saṅkhārā*’, ‘*saṅkhāra*’ means 17 mundane moral volitions and 12 immoral volitions.

In ‘*upādānapaccayā bhavo*’, *bhava* is *kammabhava* + *upapattibhava*. ‘*Kammabhava*’ means ‘17 mundane moral volitions and 12 immoral volitions + covetousnesses, etc., associated with moral and immoral volitions’.

‘*Upapattibhava*’ means ‘32 mundane resultant consciousnesses, their 35 associated *cetasikas* and 18 *kammaja rūpas*.]’

60 Mention the causal relation which describes the arising of the first and second noble truths on account of the first noble truth.

[Ans: See page 191 under the heading: “Understanding *Paṭicca-samuppāda* in terms of Noble Truths.”

‘*Upādānapaccayā bhavo*’ is the causal relation which describes the arising of the first and second noble truths on account of the first truth.

‘*Upādāna*’ stands for ‘*lobha+diṭṭhi*’ which is the second truth.

‘*Bhavo*’ stands for ‘*kammabhava* + *upapattibhava*’ of which
kammabhava = 29 mundane moral and immoral volitions
 = second truth

upapattibhava = 32 mundane resultant consciousness, 35 associated mental factors, and 18 *kammaja rūpas*
 = first truth]

61 What are the things which ‘ignorance’ (*avijjā*) does not know?

Answer as described in Suttanta as well as in *Abhidhammā*. In observing Sabbath precepts with faith, which condition aids which conditionally arisen thing by which property?

[Ans: See page 140: Detailed exposition of *Dependent Origination*. In observing Sabbath precepts with faith, faith (*saddhā*) is the condition which aids Sabbath precepts (*sīla*), the conditionally arisen thing, by the property of natural-powerful-support condition.]

62 In the Pāḷi ‘*Saḷāyatanapaccayā phasso*’, what are the bases that condition the eye-contact to arise? Or, for a contact to arise, many bases have to aid as condition. Which bases are involved in the arising of the eye contact?

[Ans: See page 172: Exposition of *Saḷāyatanapaccayā phasso*.

When visible object (*visible-data-base*) comes in contact with the eye-base (*cakkhu-pasāda*), eye-consciousness (*mind-base*) arises together with seven essential mental factors. The six essential mental factors excluding *phassa* (the eye contact) represent the mental-data-base (*dhammāyatana*.)]

So the visible-data base, the eye-base, the mind-base and the mental-data-base are involved in the arising of the eye-contact.]

63 How do immaterial resultant consciousnesses give rise to imperturbable formations? Explain with an example how the cause and the effect are related by the knowledge of cause-effect regularity.

[Ans: See page 141 under the heading of ‘How ignorance causes formations to arise’, and page 197: the method of cause-effect regularity.]

(a) Being unaware of the suffering of formations (*saṅkhāra dukkha*) and the suffering-in-change (*vipariṇāma dukkha*), inherent in *kamma*-results in the immaterial sphere, that is, immaterial resultant consciousnesses and immaterial existences, and harbouring the wrong view of eternalism, a person develops *arūpāvacara jhānas* which give rise to imperturbable formations. It is like a man who takes the wrong road leading to the city of ogres. This shows how immaterial resultant consciousnesses give rise to imperturbable formations.

(b) Just as curd is formed from milk, so also formations and no other things are formed from ignorance as condition, and so on. This method in which a particular effect arises from a particular cause regularly is called the Method of Cause-effect Regularity (*Evamdharmatānaya*). This is how the cause and the effect are related by the knowledge of cause-effect regularity)

64 (a) How is visible-data-craving (*rūpaṭaṇhā*) developed to craving for becoming (*bhavataṇhā*)?

(b) How does sense-object clinging (*kāmuṭāpādāna*) give rise to *brahma* existences?

[Ans: (a) See page 174 under the heading of “Exposition of *vedanāpaccayā taṇhā*”

(b) See page 179 under the headings of ‘How clinging is a condition for becoming’ and ‘Because of clinging, there are 24 kinds of becoming’.

(a) When a desirable pleasant object comes in contact with the

eye, pleasant feeling arises. ‘With feeling as condition there is craving’ according to Paṭiccasamuppāda. ‘The craving which craves for the pleasant object with attachment is called visible-data craving (rūpatanḥā).’ When visible-data craving occurs along with the eternity-view taking the sense object to be lasting and eternal, it is called craving for becoming (bhavatanḥā).

(b) A person, by listening to good Dhamma and so on and imagining that ‘by this kamma, sense desires will be fulfilled’, performs fine-material-moral actions by developing rūpa-jhānas or immaterial-moral actions by developing arūpa-jhānas through sense-object clinging. These actions are kamma-process becoming and, on his death, they condition him to be reborn as a brahmā in a fine-material realm or in an immaterial realm.]

65. Paṭiccasamuppāda concludes with the statement: “Thus the whole mass of suffering of mentality-materiality arise due to the culprits led by ignorance as the root cause.” Explain the significance of this statement. If the ignorance *avijjā* is said to know something, what is that something?

[Ans: See page 131: Dismissal of wrong views.

“Thus the whole mass of suffering of mentality-materiality” signifies the fact that no person, no self, no eternal soul, no bliss (*sukha*), and no beauty (*subha*) are involved in the round of rebirths and that only mentality-materiality and impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), and unpleasantness (*asubha*) arise in the Wheel of Dependent Origination.

“Due to the culprits led by ignorance as the root cause” signifies that there is no Brahmā, no Almighty God, no Creator who creates living beings and controls their fates and destinies; only the natural process of cause-effect relations of mentality-materiality rolls on in *samsāra*.

The ‘something’ known by the ignorance ‘*avijjā*’ is the wrong features of realities (*paramattha*); it knows only concepts (*paññatti*), taking these concepts to be real, permanent (*nicca*), pleasant (*sukha*), self or soul (*atta*) and beautiful (*subha*).

- 66 (a) How does absence condition support its effect by being absent? (b) What consciousness arises on account of the sense-sphere formations of merit?

[Ans: See page 153: Absence condition, and page 156 in the Exposition of *Saṅkhārapaccayā viññānaṃ*.]

- 67 (a) What becoming, what generation and what destiny are produced by the formation of the imperturbable?
(b) What will the Pāli “*Nāmarūpapaccayā Saḷāyatanaṃ*” mean for arūpa-brahmās?

[Ans: See page 166 (bottom): the formation of the imperturbable, and page 170: Exposition of *nāmarūpapaccayā saḷāyatanaṃ*.

(a) The formation of the imperturbable produces immaterial becoming (*arūpabhava*), one generation of spontaneous rebirth, and one destiny of celestial being (*devagati*).

(b) There is no materiality and only the mind base (*manāyatana*) in arūpā-brahmās. So the given Pāli will mean “*Nāma-paccayā manāyatanaṃ*” or “*With three mental aggregates of cetasikas as condition, there are arūpa-vipāka cittas.*”]

- 68 As the Doctrine of Dependent Origination begins with ‘ignorance’ as the cause, is ignorance the first cause? If it is not, what is the reason to begin the Doctrine with ignorance?

[Ans: See page 184: Is Ignorance the first cause?]

- 69 As in the saying ‘the son is older than the father’, which postnascent dhamma that resembles the father aids which prenascent dhamma that resembles the son by which condition?

[Ans: See page 148: Postnascent condition.

Postnascent consciousness and its concomitants (*cetasikas*), which resemble the father, aid the prenascent materiality (heart base, eye base, ear base, etc.) which resembles the son by postnascent condition.]

- 70 In the Pāli “*Phassapaccayā vedanā*”, which feelings are represented by ‘*vedanā*’? In the discourse on ‘Dependent Origination’ only two past causes are mentioned; how do the past causes become five?

[Ans: See page 173: Exposition of *phassapaccayā vedanā*, and page 186: past five causes and present five fruits.]

CHAPTER XV – PURIFICATION OF VIEW (*Diṭṭhi-visuddhi*)

• Systematic Purification of the Mind

According to *Rathavināta Sutta*¹ and *Visuddhi-magga*², the mind is systematically purified in seven stages:

- 1 ***Sīla-visuddhi*** – purification of morality,
- 2 ***Citta-visuddhi*** – purification of the mind by developing the right concentration,
- 3 ***Diṭṭhi-visuddhi*** – purification of view,
- 4 ***Kaṅkhāvitaraṇa-visuddhi*** – purification by overcoming doubt,
- 5 ***Maggāmagga-ñāṇadassana-visuddhi*** – purification by knowledge and vision of what is the Path and what is not the Path,
- 6 ***Paṭipadā-ñāṇadassana-visuddhi*** – purification by knowledge and vision of the way,
- 7 ***Ñāṇadassana-visuddhi*** – purification by knowledge and vision.

The first two stages of purification – *Sīla-visuddhi* and *Citta-visuddhi* are the ‘roots’ (*mūla*) of the Noble Eightfold Path whereas the remaining five stages of purification are the ‘trunk’ (*sarīra*) of the Path.

After developing the **Purity of Morality** (*Sīla-visuddhi*) by diligently observing the **Fourfold Morality for overall Purity** (*Catupārisuddhi Sīla*) and the **Purity of the Mind** (*Citta-visuddhi*) by cultivating the **Right Concentration** (*Sammāsamādhi*), which consists of the neighbourhood concentration and the eight jhāna-attainments, a meditator should proceed to the third stage of purification – **Purification of View** (*Diṭṭhi-visuddhi*).

To cultivate “Purification of View”, he must get rid of wrong views. The basic wrong view is ‘**Personality-belief**’ (*Sakkāya-diṭṭhi*) or ‘**Ego-illusion**’ (*Atta-diṭṭhi*), thinking that ‘I’, ‘person’, ‘self’, ‘soul’ or ‘ego’ exists,

To get rid of this wrong view, he must analyze his body and mind into their ultimate components called **materiality** (*pathavī, āpo, tejo, vāyo, etc.*) and **mentality** (*cittas* and *cetasikas*), and define each materiality, each mentality by its characteristic, function, manifestation and proximate cause as described in Chapters XI and XII.

‘Purification of View’ is the correct seeing and understanding of

mentality and materiality as they really are.

To achieve this purpose, **the meditator must undertake defining of mentality-materiality** (*nāma-rūpa*). If he has attained jhāna-concentration, he should begin with either defining of mentality or defining of materiality. If he has attained only the neighbourhood concentration, he should undertake defining of materiality first.

• Defining of Materiality (*Rūpa-kammaṭṭhāna*)

According to *Mahā Gopālaka Sutta*³, all primary materialities (*bhūtarūpa*) and all derived materialities (*upādārūpa*) must be defined in order to progress to the realization of Nibbāna.

The meditator first develops the right concentration that he has attained, and then defines the four primary elements by means of *Catudhātu-vavatthāna Meditation*, which is described in “The Essence of Visuddhi Magga,” Vol. I, Chapter VII.

He defines *pathavī* (the element of solidity) by discerning its characteristics of hardness, softness, roughness, smoothness, heaviness and lightness, *āpo* (the element of liquidity) by discerning its characteristics of cohesiveness and fluidity, *tejo* (the element of heat) by discerning its characteristics of hotness and coldness, and *vāyo* (the element of motion) by discerning its characteristics of pushing and supporting.

He practises to discern all the twelve characteristics of 4 primary elements one by one in order repeatedly until he can discern all of them almost simultaneously. He then concentrates his mind on the twelve characteristics that represent the four primary elements until very bright and penetrative light radiates from his mind. This indicates that he now attains the neighbourhood concentration (*upacāra-samādhi*).

As he keeps on focusing his mind on the four elements, first a grey colour, then a white colour, and then a clear mass like a block of ice or glass generally appear. This clear mass represents translucent materialities (*pasāda-rūpas*) in the whole body.

When he continues to discern the four primary elements in the clear mass, the mass breaks down into very tiny particles of material groups (*rūpa-kalāpas*), which are of the size comparable to the size of protons, and electrons.

He continues to discern and define the four primary elements in the material groups with his wisdom as he has discerned them in his body.

Table 15.1: 63 Kinds of Materiality present in the Eye-door (=Eye)

1. Eye-decad	2. Body-decad	3. Sex-decad	4. Vital nonad	5. Cittaja-Octad	6. Utuja-Octad	7. Āhāraja-Octad
1 Pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 cakkhu-pasāda	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 kāya-pasāda	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 Bhāva-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā
Kammaja-rūpa translucent	Kammaja-rūpa translucent	Kammaja-rūpa opaque	Kammaja-rūpa opaque	Cittaja-rūpa opaque	Utuja-rūpa opaque	Āhāraja-rūpa opaque

Note: Material groups (rūpa-kalāpas) such as eye-decad, body-decad, sex-decad, cittaja-octad, utuja-octad, etc., are described in Chapter XI, p.54-55, in this book.

Then he discerns and defines all derived materialities present in the material groups one by one with his wisdom. He should analyze the material groups according to the six sense-doors. 28 types of materialities and 21 types of material groups are described on pages 42-47 and 53-55 respectively in this book.

• Materialities in each Sense-door

There are 7 kinds of material groups (*rūpa-kalāpas*) and 63 kinds of materiality in the eye-door or in the eye as described in Table 15.1.

Similarly, in the ear-door, the nose-door, the tongue-door and the mind-door, there are 7 kinds of material groups and 63 kinds of materiality; only the eye-decad need to be changed to the ear-decad, the nose-decad, the tongue-decad and the heart-decad, respectively.

In the body-door, however, there are only 6 kinds of material groups and 53 kinds of materiality as described in Table 15.2.

The 63 types of materiality in the mind-door are described in Table 15.3.

The material groups (eye-decad, ear-decad, nose-decad, tongue-decad, body-decad), which contain translucent materiality (*pasāda-rūpa*), are translucent whereas other material groups are opaque.

• Analyzing Material Groups

The material groups can be first divided into two groups: translucent mental groups, and opaque material groups. Material groups are much smaller than atoms; they are comparable in size with electrons and protons. Some meditators may see some small lumps as big as rice grains or broken-rice grains. Some of these small lumps are bright like pieces of diamond; some are black like velvet. Bright lumps are bundles of translucent material groups, and black lumps are bundles of nontranslucent material groups. They appear like small pieces of diamond spread out on black velvet.

The meditators should penetratively discern the four primary elements or space-element (*ākāsa-dhātu*) in these small lumps when they will break down to material groups.

Then each meditator penetratively discerns with wisdom the four primary elements in each material group. He will see the material groups arising and perishing very rapidly. If he is seeing them as material groups, he still sees only concepts (*paññatti*). If he cannot analyze each material group into 8, 9 or 10 ultimate materialities, he does not see ultimate realities yet.

Table 15.2: 53 Kinds of Materiality present in the Body-door (=body)

1. Body-decad	2. Sex-decad	3. Vital-Nonad	4. Cittaja-Octad	5. Utuja-Octad	6. Āhāraja-Octad
1 Pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 kāya-pasāda	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 bhāva-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā
Kammaja-rūpa translucent	Kammaja-rūpa opaque	Kammaja-rūpa opaque	Cittaja-rūpa opaque	Utuja-rūpa opaque	Āhāraja-rūpa opaque

Table 15.3: 63 Kinds of Materiality present in the Mind-door (=heart)

1. Heart-decad	2. Body-decad	3. Sex-decad	4. Vital nonad	5. Cittaja-rūpa	6. Utuja-rūpa	7. Āhāraja-rūpa
1 Pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 hadaya-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 kāya-pasāda	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa 10 bhāva-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita-rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā
Kammaja-rūpa opaque	Kammaja-rūpa translucent	Kammaja-rūpa opaque	Kammaja-rūpa opaque	Cittaja-rūpa opaque	Utuja-rūpa opaque	Āhāraja-rūpa opaque

In discerning with wisdom the ultimate materialities present in material groups, he must first discern the 4 primary elements. If he cannot discern the primary elements in the material groups, he should not pay attention to the rapidly arising and perishing material groups; he should concentrate his mind attentively on the 4 primary elements in the material groups.

Still if he cannot discern the 4 primary elements, he should discern the earth-element (*pathavī*) in the whole material groups, which represent his body as his body disappears at that state. Then he should discern *pathavī* in a material group. When the material group perishes, he should discern *pathavī* in another material group. If successful, he should discern *pathavī* in another material group – one after another.

As *pathavī* has the 6 natures of hardness, roughness, heaviness, softness, smoothness, lightness, when the first three are distinct, the last three are not distinct, and vice versa. If he still has difficulty, he should focus his attention only on the hardness-nature. If successful, he should increase one nature at a time slowly. When he can discern hardness, roughness, heaviness or softness, smoothness, lightness simultaneously in every material group that he is discerning, he should practise many times to discern the hardness-nature in one material group and then in all material groups, and next to discern hardness, roughness in a material group and then in all material groups, and finally to discern hardness, roughness, heaviness in a material group and then in all material groups.

He should also practise in a similar way to discern the water-element (*āpo*), the fire-element (*tejo*) and the air-element (*vāyo*). Of the two natures – liquidity and cohesiveness – only one nature is more distinct in a material group. Similarly, of the two natures of *tejo* – hotness and coldness – only one nature is distinct in a material group. On the other hand, both natures of *vāyo* – supporting and pushing – are distinct in every material group. Supporting is the natural characteristic and pushing is the function (*rasa*) of *vāyo*.

The meditator should practise many times to discern with wisdom the 4 primary elements simultaneously in each material group. If successful; his mental concentration, which remains quietly and calmly on the natural characteristics of the 4 primary elements in each material group, is similarly raised to the neighbourhood concentration when

it reaches the climax, and so it is called “the *neighbourhood concentration (upacāra-samādhī)*”. As the meditation-object incessantly arises and perishes at every consciousness-moment, *appanā-jhāna samadhi* is not attained in *dhātumanasikāra-bhāvanā* (meditation of defining 4 primary elements).

• The Perception of “Atta or Being” Disappears

In preaching the meditation on defining the four primary elements in the *Mahāsatipaṭṭhāna Sutta*, the Buddha described the simile of a skilful butcher.

The skilful butcher, while breeding a cow in his house, taking it to the slaughter-house, fastening it there, slaughtering it and looking at it when it is dead, until then the concept ‘cow’ does not disappear from his mind. But when he has cut it into pieces and sat down at the cross-roads, the concept ‘cow’ disappears and the concept ‘flesh or meat’ arises. So he no longer thinks: “I am selling the cow” or “They are carrying the cow away;” but rather he thinks: “I am selling meat” and “They are carrying meat away.”

So in the same way, while the meditator was a foolish ordinary person, a householder, or has just been ordained as a bikkhu, the concept ‘being’, ‘man’, or ‘person’ does not disappear so long as he has not reflected upon his body, however it is placed or disposed, as the four primary elements, has not disintegrated it into material groups, and has not analyzed them into four primary elements. But when he has analyzed the material groups with wisdom into four primary elements and has discerned clearly their natural characteristics, the concept of “being, person, atta” disappears. His mind exists only by the power of the ultimate elements.

• Discerning Derived Materialities

The meditator discerns with wisdom the 4 primary elements both in translucent material groups and non-translucent material groups in all the six sense-doors and 32 parts of the body. Then his wisdom becomes keen and sharp, and derived materialities become more and more distinct.

The way of discerning is to take notice of the eye-ball and discern the 4 primary elements in it. Then he could see the material groups easily. If not, he should focus his attention on the material groups in the eye-socket. As his wisdom has become keen and sharp, he could

easily see material groups. Then he proceeds to discern the four primary elements in translucent material groups as well as in non-translucent material groups. He also discerns the 4 primary elements in the ear, in the nose, in the tongue, in the body and in the heart in the same way.

As for the 32 parts of the body he takes notice of the body part (*koṭṭhāsa*) that he wants to discern. When he sees it, he discerns the 4 primary elements which exists in it. When he could see material groups, he discerns with wisdom the 4 primary elements in translucent material groups and in non-translucent material groups. When he can discern successfully, he can continue discerning derived materialities.

“Derived materialities become distinct in the meditator’s wisdom which discerns the 4 primary elements in each material group. What is *mahābhūta* is distinguished by the derived materialities of the same material group, and what are derived materialities are distinguished by the primary elements of the same material group. It is similar to distinguishing the sun-light by the sun-shade and distinguishing the sun-shade by the sun-light.”

This statement of *Sammohavinodanī Commentary*⁵ is a very valuable landmark of the dispensation of the Buddha for the meditator who is discerning ultimate materiality with his wisdom. *Mūla-tīkā*⁶ and *Anuṭīkā*⁷ also explains as follows so that the meditator knows how to do the work of meditation.

The way how derived materialities divide the *mahābhūtas* (primary elements) is the *mahābhūtas* of various colours and various smells are partitioned off by derived materialities of the same material group to make *mahābhūtas* distinct and the derived materialities are again partitioned off by the *mahābhūtas* of the same material group.

For the sun-shade (the shade of a tree) to appear, the sun-light must exist as the cause. There is no sun-shade at night, because there is no sun-light. Because the sun-light exists distinctly as the cause, the sun-shade arises. So the sun-light is the cause which produces the sun-shade. Because the sun-light exists as the cause, and because the sun-light causes the sun-shade to arise, the sun-light and the sun-shade mutually distinguish each other.

The above explanation points out the dhamma that should arise and the dhamma which causes to arise mutually distinguish each other.

The meditator can take notice of the sun-light and the sun-shade

falling on the ground on a sunny day. The sun-shade appears because of the sun-light. There will be no sun-shade without the sun-light. The sun-light distinguishes and points out that this is the sun-shade. The sun-shade also distinguishes and points out that this is the sun-light. But the sun-light is the cause which can produce the sun-shade. The sun-shade is the dhamma which should arise because of the sun-light and which arises because of the sun-light. Thus the dhamma that should arise and the dhamma which can produce the dhamma that should arise mutually distinguish each other.

Similarly the meditator could discern clearly with wisdom the 4 primary elements in each material group only because he could see the material groups clearly with wisdom. Without seeing the material groups, it is impossible to discern with wisdom the 4 primary elements in each material group. In seeing the material groups with wisdom, he must at least see the colour called *vaṇṇa* of each material group. If he does not see the colour of each material group, he cannot see the material groups. Only when can he see the material groups, can he discern with wisdom the 4 primary elements present in the material groups as the next step.

Again when he can discern the 4 primary elements in the material groups, as the next step if he discerns derived materialities of the same material group such as the colour (*vaṇṇa*), the smell (*gandha*), the taste (*rasa*), the nutriment (*ojā*) of the 4 primary elements, he can be successful.

The reason is that those derived materialities could not exist outside the material groups which contain the 4 primary elements.

Clinging to and depending on the 4 primary elements, derived materialities of the same material group arise. If the *mahābhūtas* of the same material group do not condition with conascence condition, dependence condition, etc., the derived materialities of the same material group cannot arise. Again without derived materialities, the *mahābhūtas* cannot arise by themselves.

To know that the colour is beautiful, the colour is not beautiful, the smell is good, the smell is bad, and so on, the meditator has the chance to know because of the *mahābhūtas* of the same material group. The *mahābhūtas* are the cause which can produce the effect; the derived materialities of the same material group are the effect which should arise. Because they are the dhamma which can produce the effect and

the dhamma which should arise as the effect, the *mahābhūtas* and the derived materialities of the same material group are said to distinguish each other just like the sun-light and the sun-shade.

In accordance with this explanation, it should be understood that in discerning materialities with wisdom to the level of ultimate realities, to discern derived materialities to the ultimate level without discerning *mahābhūtas* to the ultimate level, and to discern *mahābhūtas* to the ultimate level without discerning the derived materialities to the ultimate level will not be easy. In practice, without discerning clearly with wisdom the *ākāsa-dhātu* (space) and the *vaṇṇa-dhātu* (colour) as the least amount, to see the material group is impossible. Without seeing the material group, to discern the four primary elements in each material group is impossible.

If a person cannot discern with wisdom even the four primary elements or does not know how to discern the primary elements in each material group, he does not know the ultimate materialities yet. So the correct vipassanā-wisdom cannot arise in any way in that person. Again, if he does not know how to discern the four primary elements in each material group, to discern the derived materialities in the same material group is very very far away such as the sky and the earth. Therefore, the meditator who has discerned the four primary elements in each material group should also continue discerning the derived materialities in the same material groups.

(1) **Vaṇṇa = colour, visible object**

The visible object called colour or *vaṇṇa* exists in every material group. It can be seen easily. The wisdom light radiated from the wisdom associated with *samatha-bhāvanā*-mind or *vipassanā-bhāvanā*-mind, which arises incessantly in the meditator, will be brilliantly bright. With the help of this wisdom-light, the colour of the material group can be seen by *mahākusala manodvārika vipassanā-javana cognitive consciousnesses* or by the wisdom associated with *mahākusala manodvārika vipassanā-javana consciousnesses*.

(2) **Gandha = smell, gandhārammaṇa**

It is present in every material group. It can be known by *mahākusala manodvārika vipassanā-javana cognitive consciousnesses*. But when some meditators try to take the smell of a material group which exists at a place far from the nose, the smell is not distinct or they cannot take the smell. In such cases, they should discern the *ghāna-pasāda*

and the *bhavaṅga citta* together and then discern the 4 primary elements at the septum inside the nose. They will easily see material groups consisting of some translucent material groups, which are *ghānadasaka-kalāpas* and *kāyadasaka-kalāpas*. They discern the *ghāna-pasāda* in *ghānadasaka-kalāpas* collectively.

Again, as they have discerned the 4 primary elements in both translucent material groups and non-translucent material groups in all the six sense-doors, now they can also easily see the brilliantly bright *bhavaṅga citta*, depending on non-translucent *hadaya-dasaka kalāpa*. They also discern this *bhavaṅga citta* in the heart.

Now the meditator discerns translucent *ghānadasaka kalāpa* and the *bhavaṅga citta* together and try to take the smell of a material group which he wishes to discern. The smell can be known by *ghāna-viññāṇa* as well as by *manoviññāṇa*. The nose-consciousness (*ghāna-viññāṇa*) depends on the nose base (*ghāna-pasāda*), which is also the smell. The mind-consciousness (*manoviññāṇa*), with reference to the mind-door (*bhavaṅga-citta*), depends on the heart-base for its arising. Therefore, when there is difficulty to discern the smell, it is necessary to discern the two corresponding transparent elements – that is, the mind-door and the smell (*ghānapasāda*). This method is only for new meditators who started to discern the smell.

The smell is usually known by the nose-consciousness (*ghānaviññāṇa*). If successful, it is good. If not successful, develop the concentration again that one has attained, and discern the 4 primary elements in each material group many times. Then try to discern the smell by the above method. He will attain success.

(3) **Rasa = taste, rasārammaṇa**

One should discern the taste present in translucent material groups and non-translucent material groups in all the six sense-doors. The taste would be any one of the six kinds – sweet, sour, salty, hot, acrid, bitter. It is known by tongue-consciousness (*jivhā-viññāṇa*), and also known by mind-consciousness (*manoviññāṇa*). The tongue-consciousness depends on the tongue-base – *jivha-pasāda*, which is also the taste. The mind-consciousness depends on the heart-base for its arising.

Firstly the meditator discerns *vaṇṇa, gandha* together with the 4 primary elements. If successful, he also continues to discern the taste (*rasa*) in the same material group. Try to discern with mind-consciousness first. If there is difficulty, he discerns the tongue-translucent element (*jivha-*

pasāda) and the *bhavaṅga-citta* together, and tries to discern the taste of saliva sticking to the tongue. He can be successful. Beings usually know the taste by tongue-consciousness. So it is easier to discern the taste with the help of tongue-consciousness.

When the meditation gains good speed or makes fine progress, *vaṇṇa*, *gandha*, *rasa* can also be discerned by mind-consciousness alone which is present in *mahākusala-manodvārika-vipassanā jhāvana cognitive consciousness*.

Only when the meditation speed is weak, in order to understand quickly, *gandha* and *rasa* are discerned in that way with the help of the nose-consciousness and the tongue-consciousness.

(4) **Ojā = nutriment, āhāra**

It is present in every material group. As it is produced by four causes, there are four types of nutriment (*ojā*) – that is, *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā*, *āhāraja-ojā*. It should be discerned in the material group. It is observed as fat, yolk or gum by *mahākusala manodvārika-vipassanā jhāvana cognitive consciousnesses*. It produces new *āhāraja* material group every submoment at its existing state. Most meditators see it as egg-yolk in the middle of the material group. It should be discerned at the six sense-doors.

(5) **Jīvita-rūpa = life-materiality**

It has the nature of being alive. It guards and sustains *kammaja-rūpas* in the same material group. It is present only in *kammaja* material groups. Every translucent material group contains one kind of *pasāda-rūpa*. As translucent material groups are produced by *kamma* alone, every translucent material group also contains *jīvita-rūpa*. That is why a meditator should discern *jīvita-rūpa* first in a translucent material group. When he first discerns life-materiality, he should discern the nature of being alive first. Most meditators usually see the nature of being alive, because there is movement. When a meditator sees thus, he should discern till he sees the nature of guarding *kammaja-rūpas* in the same material group. That *jīvita-rūpa* has the nature of being alive and the nature of guarding only *kammaja-rūpas* in the same material group, but it does not guard the *kammaja-rūpas* in other material groups.

If he can find *jīvita-rūpa* and discern it in translucent material groups, he should search for *jīvita-rūpa* in some non-translucent material groups. Those some non-translucent material groups mean *bhāva-*

dasaka-kalāpa, *jīvita-navaka kalāpa* and *hadayadasaka-kalāpa* which exists in the heart. These material groups also contain *jīvita-rūpa*. So he should discern *jīvita-rūpa* in these non-translucent material groups as well as in translucent material groups in all six sense-doors.

(6) **Bhāva-rūpa = itthibhāva-rūpa, purisabhāva-rūpa**
– female-sex-materiality, male-sex-materiality

Sex-materiality (*bhāva-rūpa*) exists in the six sense-doors. Female-sex materiality imparts femininity and spreads all over the female body. Male-sex materiality imparts masculinity and spreads all over the male body. It exists in all translucent material groups and some non-translucent material groups which contain *jīvita-rūpa* except *jīvitanavaka kalāpa*.

After discerning *jīvita-rūpa* in translucent material groups, the meditator tries to discern *jīvita-rūpa* in non-translucent material groups. In those non-translucent material groups in which he cannot find *jīvita-rūpa*, he should not search for sex-materiality. If *jīvita-rūpa* does not exist, *bhāva-rūpa* does not exist also. In those non-translucent material groups in which he finds *jīvita-rūpa*, he should continue searching for *bhāva-rūpa*. If they are *jīvitanavaka* material groups, they will not contain *bhāva-rūpa*. If they are *bhāvadasaka* material groups, they will also contain *bhāva-rūpa*.

A male meditator should discern male-sex materiality, and a female meditator should discern female-sex materiality. Only one kind of sex-materiality exists in a male or a female. Male-sex materiality (*purisabhāva-rūpa*) is the characteristic sign which shows this is a male. Female-sex materiality (*itthibhāva-rūpa*) is the characteristic sign which shows this is a female. Sex-materiality exists in all the six sense-doors as *bhāvadasaka* material groups.

In discerning materialities most meditators find difficulty in discerning *ojā*, *jīvita*, *bhāva* materialities. The meditator should discern *pathavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, *ojā*, *jīvita*, *bhāva* and other materialities in all the six sense-doors. These materialities exist only as material groups consisting of 8, 9, 10, etc., materialities.

• Analyzing Material Groups in Six Sense-doors

(7) **Cakkhu-pasāda = translucent materiality in the eye**

It clarifies the four primary elements and it is worthy of aiming and striking by a visible object which then appears in the eye.

To discern *cakkhu-pasāda*, the meditator first discerns with wisdom the four primary elements which exist in the eye. When he can see material groups, he discerns a translucent material group and analyzes it by discerning ten types of ultimate materialities present in it. He keeps the translucent materiality out of the ten. Then he looks at the visible object (*vaṇṇa*) present in a nearby material group.

If the translucent materiality is worthy of aiming and striking by the visible object, it will be *cakkhu-pasāda*. If it is not worthy of aiming and striking by the visible object, it is not *cakkhu-pasāda*; it must be *kāyapasāda*, since only two translucent materialities – *cakkhu-pasāda* and *kāyapasāda* – can exist in the eye-door. It can be tested as follows to know whether it is *kāya-pasāda* or not.

(8) ***Kāya-pasāda* = translucent materiality in the body**

It clarifies the four primary elements and is worthy of aiming and striking by a tangible object (*pathavī, tejo, vāyo*).

To discern *kāyapasāda*, the meditator again discerns the four primary elements in the eye. When he can see material groups, he discerns a translucent material group or several translucent material groups, analyzes them by discerning ten types of ultimate materialities present in them. Again he keeps the translucent materiality out of the ten. Then he looks at the nearest tangible object, either *pathavī, tejo* or *vāyo*, present in a material group. If that tangible object is aiming and striking the translucent materiality, that materiality is definitely *kāya dasaka kalāpa*. If the tangible object does not strike the translucent materiality, that materiality is not *kāyadasaka-kalāpa*; it may be *cakkhudāsaka-kalāpa*. It can be confirmed by discerning as above.

Thus the meditator can discern *cakkhudāsaka-kalāpa* and *kāyadasaka-kalāpa* in the eye. He continues to discern with wisdom the 10 types of ultimate materialities in *cakkhudāsaka-kalāpa* and 10 types of ultimate materialities in *kāyadasaka-kalāpa*.

If he can also discern 10 types of ultimate materialities including *bhāva-rūpa* in non-translucent material groups and also 9 types of ultimate materialities including *jīvita-rūpa* in non-translucent material groups, he has analyzed 4 material groups in the eye now. They are *cakkhudāsaka-kalāpa, kāyadasaka-kalāpa, bhāvadasaka-kalāpa* and *jīvitānavaka-kalāpa*. They are *kammaja-rūpas* produced by *saṅkhāra-kamma* developed in association with *avijjā-taṇhā-upādāna* in a past

existence.

As he has discerned *kāyadasaka-kalāpa, bhāvadasaka-kalāpa* and *jīvita-navaka kalāpa* in the eye-door, he can discern them in a similar way in the remaining five sense-doors.

(9) ***Sotapasāda* = translucent materiality in the ear**

It clarifies the four primary elements and is worthy of aiming and striking by sound (*saddārammaṇa*) which then appears in the ear.

To discern *sotapasāda*, the meditator first discerns with wisdom the four primary elements inside the ear. When he sees the material groups, he discerns the translucent materiality in a translucent material group or in most translucent material groups and keeps it in his vision. Then he pays attention to an internal sound like breathing sound or an external sound. If that sound aims and strikes that translucent materiality, that translucent materiality is the ear-translucent materiality (*sotapasāda*). The material group which contains *sotapasāda* is *sotadasaka-kalāpa*. The ten kinds of materialities which exist in this material group are discerned with wisdom one by one at the level of ultimate realities.

If the translucent materiality which exists at the ear is not stricken by any sound, that translucent materiality is not *sotapasāda*. It may be *kāyapasāda*. To know whether it is *kāyapasāda* or not, the meditator should pay attention to a tangible object as described above. When it is sure, he should discern with wisdom the ultimate materialities in *sotadasaka-kalāpa, kāyadasaka-kalāpa, bhāvadasaka-kalāpa, jīvita-navaka-kalāpa* – the four *kammaja kalāpas* in the ear.

(10) ***Ghānapasāda* = translucent materiality in the nose**

It clarifies the four primary elements and is worthy of aiming and striking by the smell (*gandhārammaṇa*) which appears in the nose.

To discern *gandhārammaṇa*, the meditator first discerns with wisdom the four primary elements at the septum of the nose. When he sees the material groups, he discerns the translucent materiality in any one or most translucent material groups and keeps it in his vision. Then he pays attention to the smell (*gandhārammaṇa*) of a material group or most material groups. If the smell aims and strikes the translucent materiality, that translucent materiality is the nose translucent materiality (*ghānapasāda*). The material group which contains *ghānapasāda* is *ghānadasaka-kalāpa*. The ten kinds of ultimate materialities which exist in the material group are discerned with wisdom one by one at

the level of ultimate realities.

If the smell does not strike the translucent materiality, the translucent materiality is not the *ghāna-pasāda*; it may be *kāyapasāda*. To know definitely, the meditator should take notice of a tangible object and see whether it strikes the translucent materiality. If successful, he discerns *ghānadasaka-kalāpa*, *kāyadasaka-kalāpa*, *bhāvadasaka-kalāpa*, *jīvita-navaka kalāpa* in the nose up to the paramattha level. These *kalāpas* are kamma-born materialities.

(11) ***Jivhāpasāda* = translucent materiality in the tongue**

It clarifies the four primary elements and is worthy of aiming and striking by taste (*rasārammana*) which then appears in the tongue.

To discern *jivhāpasāda*, the meditator first discerns with wisdom the four primary elements which exist in the tongue. When he sees the material groups, he discerns the translucent materiality in a translucent material group or in most translucent material groups, and keeps the translucent materiality in his vision. Then he takes notice of the taste-element in a near-by material group or in most material groups. If that taste-element aims and strikes that translucent materiality, that translucent materiality is the tongue-translucent materiality (*jivhāpasāda*). The material group which contains *jivhāpasāda* is *jivhādasaka-kalāpa*. He analyzes this *kalāpa* up to paramattha level and discerns the ten ultimate materialities present in this *kalāpa*.

If the taste-element does not strike the translucent materiality, that translucent materiality may be *kāyapasāda*. To make sure, the meditator takes notice of a tangible object in the nearest translucent material group or in most material groups, and see whether the tangible object strikes the translucent materiality.

When it is certain, he discerns with wisdom 10 ultimate materialities each in *jivhādasaka-kalāpa*, *kāyadasaka-kalāpa*, *bhāvadasaka kalāpa* and 9 ultimate materialities in *jīvitnavaka-kalāpa*.

(12) ***Kāya-dvāra* = Body-door**

Only three *kammaja-kalāpas*, namely, *kāyadasaka-kalāpa*, *bhāvadasaka-kalāpa*, *jīvitnavaka-kalāpa*, exist in the body-door. As these three *kalāpas* exist all over the six sense-doors, they have been already analyzed when we discussed the analysis of material groups in the first four sense-doors.

Kāyadasaka-kalāpa exists at every place where touching is distinct.

Sex-materiality is different from the sex-organ. It differentiates the shape, the appearance, the conduct and the manners of the male and the female, and let one know this is a male, and this is a female.

When a male meditator tries to discern male sex-materiality (*purisabhāva-rūpa*) in some non-translucent material groups which contain *jīvita-rūpa*, he will see robust, manly manner and principle, and understands that by this principle, he exists as a man. He also understands that this principle is different from the roughness and hardness of the earth-element (*pathavī*).

Similarly when a female meditator tries to discern female sex-materiality (*it̐hibhāva-rūpa*) in some non-translucent material groups which contain *jīvita-rūpa*, she will see soft, supple nature and principle, and understands that by this principle, she exists as a woman. She also understands that this principle is different from the soft, supple nature of *pathavī*. Try to discern sex-materiality and life-materiality (*jīvita-rūpa*) in all the six sense-doors.

(13) ***Manodvāra* – mind-door and heart-base (*hadaya-vatthu*)**

The mind door is life-continuum-consciousness, and the heart-base is the physical base (*vatthu-materiality*) depending on which 79 consciousnesses, with the exception of 10 *dvipañcaviññāṇas*, arise. Both the mind-door and the heart-base are in the heart.

Firstly the meditator discerns the four primary elements in the heart. When he sees material groups, he discerns the mind-door which is clear and bright. Focusing his mind at the mind-door, he bends and stretches his fore-finger and tries to be aware of his minds in the mind door – the mind which wishes to bend and bending the finger and the mind which wishes to stretch and stretching out the finger. When he can see the mind, he discerns the heart-base depending on which the mind arises.

If successful, he continues to discern and understand that the life-continuum-consciousness, the consciousness which wishes to bend and bending the finger, and all *manoviññāṇa* consciousnesses depend on the heart-bases for their arising. The heart-base is *hadayadasaka-kalāpa* which is a kind of material groups which exists under the above consciousnesses.

Herein that the consciousnesses depend on the heart-base for their arising shows the relationship between the heart-base and the mind-

element (*mano-dhātu*), the mind-consciousness-element (*manoviññāṇa-dhātu*). The fact that the consciousnesses cannot arise without the heart-base shows the relationship.

The material group which consists of ten ultimate materialities including the heart-base is *hadayadasaka-kalāpa*. Discern these ten ultimate materialities by analyzing *hadayadasaka-kalāpa*.

Herein, the reason why the meditator was asked to discern first the consciousnesses wishing to bend and to stretch the finger is to understand precisely the heartbase as the place of depending for mind-elements and mind-consciousness elements to arise.

Some meditators, after discerning the mind-door (*bhavaṅga-citta*), could easily discern the heart-base, the place of depending of consciousness.

After analyzing *hadayadasaka-kalāpa*, the meditator continues to analyze *kāyadasaka-kalāpa*, *bhāvadasaka-kalāpa* and *jīvita-navaka kalāpa* in the heart also. Thus in the heart also four *kammaja-kalāpas*, namely, *hadayadasaka-kalāpa*, *kāyadasaka-kalāpa*, *bhāvadasaka-kalāpa*, *jīvitnavaka-kalāpa*, exist. They spread all over the heart.

(14) Discerning Kamma-born Materialities (*Kammaja-rūpas*)

There are 9 *kammaja-ekan rūpas* produced by kamma as well as other material groups produced by three other causes – that is, consciousness (*citta*), heat (*utu*) and nutriment (*ojā*). They are described on pages (54, 55). *Kammaja-rūpas* spread all over the six sense-doors. They are produced incessantly every submoment by the kamma which gives rise to the present existence. They serve as the foundation for establishing an existence.

After a meditator has discerned successfully these *kammaja-rūpas*, he can continue discerning other materialities produced by *citta*, *utu*, *āhāra*.

(15) Discerning Mind-born Materialities (*Cittaja-rūpas*)

The meditator, who can discern the heart-base (*hadaya-vatthu*) can also discern mind-born materialities (*cittaja-rūpas*). All consciousnesses called mind-elements and mind-consciousness elements, that is, excluding 10 *dvipaṇcaviññāṇas*, four *arūpāvacara-vipāka-cittas*, depend on the heart-bases (*hadaya-vatthus*) for their arising and produce *cittaja-ojaṭṭhamaka-rūpas* (mind-born octads) at their arising moment. Each of these consciousnesses can produce many material groups all over

the body. However, it is the law of nature that consciousnesses are strong only at their arising moments and produce mind-born materialities only at their arising moments.

The way of meditation is: the meditator focuses his mind on the mind-door (*bhavaṅga-citta*) and discerns the *cittaja-rūpas* which are incessantly produced by the minds which depend on the heart-bases for their arising.

If it is not clear, focus the mind at the mind-door, bend a forefinger and stretch it out. Because of the minds which wish to bend the finger and the minds which wish to stretch out the finger, many mind-born material groups are arising and they are arising all over the six sense-doors. Discern these material groups.

If still it is not clear, shake the eye a little. One can see many mind-born material groups which arise at the place where the eye should exist. Try to discern mind-born material groups in the remaining five sense-doors in a similar way. These material groups are not translucent, but opaque. Each material group can be analyzed into 8 ultimate materialities, which are the same as 8 *avinibbhoga-rūpas*, that is, *pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā*. Try to discern these ultimate materialities in all the six sense-doors.

(16) Discerning Heat-born Materialities (*Utuja-rūpas*)

The heat-element (*tejo-dhātu*), which exists in kamma-born material groups (*kammaja-kalāpas*), mind-born material groups (*cittaja-kalāpas*), heat-born material groups (*utuja-kalāpas*), nutriment-born material groups, is called *utu* (heat). This *utu (tejo-dhātu)* can produce new *utuja-ojaṭṭhamaka-kalāpas* (heat-born octads) with *ojā* included as the eighth materiality (they are the sons of *utu*).

These new *utuja-ojaṭṭhamaka-kalāpas* again contain *utu* = heat-element. This *tejo-dhātu* = *utu* again produces new heat-born octads, (*utuja-ojaṭṭhamaka-kalāpas*) (they are the grandsons of *utu*).

So in this way, based on the causes (*kamma, citta, utu, āhāra*), new material groups – viz., *kammaja-kalāpas, cittaja-ojaṭṭhamaka-kalāpas; utuja-ojaṭṭhamaka-kalāpas, āhāraja-ojaṭṭhamaka-kalāpas*, arise more or less step by step.

(17) Kamma-born heat (*Kammaja-tejodhātu*) (*utu*)

If the *tejodhātu (utu)* is inside the kamma-born material group like *cakkhudasaka-kalāpa*, that *kammaja-tejodhātu* = *utu* connects the (4-5) steps of the arising of *utuja* material groups.

In letting to arise thus that *tejodhātu element = utu* is strong only when it reaches the existing state according to the law of nature. Herein, the statement that it connects the (4-5) steps of the arising of heat-born-material groups means that it produces a series of heat-born identical material groups.

(18) Consciousness-born-heat – *Cittaja-tejodhātu (utu)*

The mind-born-octads (*cittaja-ojaṭṭhamaka kalāpas*) produced by *kāmāvacara*-consciousnesses, except the exalted *samatha*-consciousnesses and the exalted *vipassanā*-consciousnesses depending on heart-bases, also contain *tejo-dhātu = utu*. That *tejo-dhātu = utu* also produces *cittaja-ojaṭṭhamaka* (mind-born octads) material groups (the sons of *cittaja-tejo = utu*)

The *tejo-dhātu = utu* present in mind-born octads, at its existing state, also produces a series of *utuja-ojaṭṭhamaka* (heat-born octads) material groups (the grand-sons of *cittaja-tejodhātu*).

The *tejo-dhātu = utu* present in *utuja-ojaṭṭhamaka* material groups (heat-born octads) also produces a series of *utuja-ojaṭṭhamaka* material groups (the great grand-sons of the former *cittaja tejo-dhātu*).

In this way the arising of two times or three times of material groups is connected.

(19) Discerning Nutriment-born Materialities (*Āhāraja-rūpas*)

The nutriment (*ojā*) present in *kamma*-born material groups, mind-born material groups, heat-born-material groups, nutriment-born material groups (*āhāraja-kalāpas*) is called "*āhāra*". This "*āhāra*" (nutriment), produced by four causes and present in various food and drinks, can perform the function of nutriment (*āhāraja-kicca*) producing nutriment-born materiality only after they are eaten or consumed.

The food which exists at an external place outside the body, that food which is produced by four causes cannot perform the function of nutriment, that is, it cannot form nutriment-born materiality (*āhāraja-rūpa*). So the Buddha named such food as "*kabaḷikāro-āhāro*" in *Paṭṭhāna Pāli*.⁸

The new food or undigested food consists of heat-born octads (*utuja-ojaṭṭhamaka kalāpas*). The *tejo-dhātu (utu)* in each material group, at its existing state, produces new heat-born octads incessantly. So the new food or undigested food is just a mass of new heat-born octads incessantly produced by the *tejo-dhātu* of *mahabhūta*. This type of the incessant production of heat-born octads by the *tejo* of *mahābhūta*

is called "production by striking of successive *mahābhūtas*" by ancient venerable teachers.

The heat-born material groups in the eaten food, which is being digested in the stomach serve as parents. The greater the number of these heat-born material groups, the greater the number of new nutriment-born octads (*āhāraja-ojaṭṭhamaka-kalāpas*) which are regarded as the sons and daughters of parent-heat born octads.

Each nutriment (*ojā*) present in the son or daughter *āhāraja-ojaṭṭhamaka kalāpas* (nutriment-born octad-material groups), with the support of *upatthambhaka-āhāraja-ojā* and *pācaka-tejo*, causes *āhāraja-ojaṭṭhamaka kalāpa* (nutriment-born octad) to arise step by step up to 10 to 12 steps.

In arising in this way, in every step, the support of *upatthambhaka-āhāra-oja* in different material groups and *kammaja-pācaka-tejo* is necessary. The *āhāraja-ojaṭṭhamaka kalāpas* formed in this way spread out all over the body to all the six sense-doors. The *ojā* present in these *āhāraja-ojaṭṭhamaka kalāpas* is called *kabaḷikāra-āhāra* which has reached *ojālakkaṇā*.

• **Practical Meditating Methods**

(21) At the Time of Eating – The meditator develops concentration step by step at the time of eating and discerns with wisdom the four primary elements in the new undigested food which exists in the stomach, in the mouth, or in the intestine wherever he wishes to discern. He will see material groups.

By the encouragement and support of *kammaja tejo-dhātu (pācaka-tejo)* present in *jīvita-navaka kalāpas* which exists around the new undigested food and which can digest the eaten food, and also by the support of external nutriment (*ojā*) present in heat-born material groups, new material groups are formed in unison. The meditator should discern these phenomena with wisdom.

The new material groups are the first step *āhāraja-ojaṭṭhamaka* material groups. The nutriment (*ojā*) present in these material groups is *ijjhattika-āhāraja-ojā* (internal nutriment-born *ojā*) which reaches the state of *ojā-lakkaṇā*. When this *ojā* is supported by *kammaja-pācaka tejo* and by the internal nutriment-born *ojā (ijjhattika-āhāraja-ojā)* in different material groups, new *āhāraja-ojaṭṭhamaka* material groups are formed, spreading all over the body.

Also by the support of this *ijjhattika-āhāraja-ojā* in different material

groups and *kammja-pācaka-tejo* and because of *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā*, *āhāraja-ojā* in different material groups, new *āhāraja-ojaṭṭhamaka* material groups are arising and spreading to all parts of the body. The meditator discerns these phenomena with wisdom.

Among these internal *āhāraja-kalāpas*, some *ojās* (by the support of *kammaja-pācaka-tejo* and internal *āhāraja-ojā* in different material groups) cause new *ojaṭṭhamaka* material groups to arise; they are called **janaka-ojā**. Some *ojā* can encourage and support *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā*, *āhāraja-ojā* in different material groups. They are called **upatthambhaka-ojā**.

(21) **At the Time after Eating** – At the time after eating and at the time the meditator sits for meditation, he develops concentration step by step. He focuses his attention on the new undigested food in the stomach and discerns the four primary elements. He will see material groups. (He can discern in the same way in the new undigested food in the intestine.) By the encouragement and support of *kammaja pācaka-tejo* and because of the *ojā* in the heat-born material groups, *āhāraja-ojaṭṭhamaka kalāpas* are arising. He discerns them with wisdom. These material groups are not translucent. On analyzing them with wisdom, there are eight types of materialities in each of them. They are *ijjhaṭṭika āhāraja-ojaṭṭhamaka kalāpas*.

As explained above, in these internal nutriment-born octads, some *ojās* are *janaka-ojās*, and some *ojās* are *upatthambhaka-ojās*. The meditator discerns with wisdom that by the support of *kammaja-pācaka-tejo* and *āhāraja-ojā* in different material groups, each of the *janaka-ojās* produces new *āhāraja-ojaṭṭhamaka kalāpas* up to 10 to 12 steps all over the body, and also that by the support of *kammaja-pācaka-tejo* and *upatthambhaka-ojās*, *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā*, *āhāraja-ojā* in different material groups respectively cause new *āhāraja-ojaṭṭhamaka kalāpas* to arise. When the meditator can discern how these *āhāraja-ojaṭṭhamaka kalāpas* are being formed and spreading to all six sense-doors, he can discern materialities in six sense-doors and 42 body-parts (*kaṭṭhāsas*).

(22) An Example of Discerning Materialities in the Eye

The meditator develops concentration step by step and discerns with wisdom how the nutriment-born octads (*āhāraja-ojaṭṭhamaka kalāpas*) spread up to the eye. He discerns precisely with wisdom the eight ultimate materialities in these material groups up to ultimate (*paramattha*) level.

Among the eight types of materialities some *ojās* have the energy to encourage and support the *ojās* produced by four causes. Some *ojās* are *janaka-ojās* which can produce new nutriment-born material groups. *Upatthambhaka-ojās* encourage and support *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā* and *janaka-āhāraja-ojā* in different material groups. *Janaka-ojā* causes new nutriment-born octads to arise. (Please look at No.4 below.)

(1) **Kammaja-ojā** – When the *kammaja-ojā* in the eye-decad (*cakkhudasaka-kalāpa*) and the *upatthambhaka-āhāraja-ojā* which spreads up to the eye come into contact and the two *ojās* get together, the *kammaja-ojā* in the eye-decad receives the encouragement and support from both the *upatthambhaka-āhāraja-ojā* and the *kammaja-pāsaka-tejo*, and so it connects the arising of 4 steps or 5 steps of material groups. Thus because of the *ojā* in the eye-decad, *ojaṭṭhamaka-rūpa-kalāpa* (octad with *ojā* as the eighth component) arises.

When the *ojā* in this *ojaṭṭhamaka-rūpa-kalāpa* reaches the existing state, it receives the encouragement and support both from the internal *āhāraja-ojā* and the *kammaja-pācaka tejo*, and it produces new *ojaṭṭhamaka-rūpa-kalāpas* again. Thus material groups arise 4-5 times step by step.

The meditator also discerns in the eye with wisdom how *kāyadasaka-kalāpa*'s *ojā*, *bhāvadasaka-kalāpa*'s *ojā*, *jīvita-navaka-kalāpa*'s *ojā*, when they get the support from both the *kammaja-tejo* and the *upatthambhaka-āhāraja-ojā*, cause nutriment-born octads (*āhāraja-ojaṭṭhamaka-kalāpas*) to arise step by step, and also how the *tejo-dhātu = utu* in these material groups cause the heat-born octads (*utuja-ojaṭṭhamaka-kalāpas*) to arise step by step. He discerns the materialities precisely up to the ultimate level.

(2) **Cittaja-ojā** – Again in the eye each mind-born octad (*cittaja-ojaṭṭhamaka-kalāpa*) contains nutriment (*ojā*). That *cittaja-ojā*, when it receives the encouragement and support of *kammaja-pācaka-tejo* and *upatthambhaka-āhāraja-ojā*, produces nutriment-born octads (*āhāraja-ojaṭṭhamaka-kalāpas*) two or three steps; that is, it connects two or three steps of the arising of material groups.

(3) **Utuja-ojā** – Again in the eye, as mentioned in the discerning of heat-born materiality above, there are heat-born octads (*utuja-ojaṭṭhamaka-kalāpas*) produced by *tejo-dhātu = utu*, namely, *kammaja-tejo*, *utuja-tejo*, *āhāraja-tejo*, and in each of these heat-born octads, nutriment is present. Each of these heat-born nutriments (*utuja-ojās*),

with the encouragement and support of *kammaja-pācaka-tejo* and *āhāraja-ojā*, produces nutriment-born material groups up to 10 to 12 steps. The meditator discerns these phenomena with wisdom.

(4) (**Janaka**) **āhāra-ojā** – Again in the eye, as it has been explained earlier that the nutriment in the heat-born octad which is present in the eaten and swallowed food (*kabaḷikāra-āhāra*), with the support of *kammaja-pācaka-tejo*, produces nutriment-born octads (*āhāraja-ojāṭṭhamaka-kalāpas*). The nutriment present in these nutriment-born-octads is *āhāraja-ojā* which has reached the state of *ojā-lakkhaṇā*.

Each *janaka-ojā* present in nutriment-born octad and which has the energy to produce new nutriment-born octads, with the encouragement and support of *kammaja-pācaka-tejo* and *upatthambhaka-āhāraja-ojā*, produces new nutriment-born octads incessantly and repeatedly. Even the nutriment, which is consumed once, has the energy to encourage and support the incessant arising of nutriment octads for seven days.

Herein, *janaka-ojā* means the nutriment which is present in the nutriment-born octad and which receives the support. The nutriment which gives the support is also in the nutriment present in the nutriment-born octad but different material group. This nutriment is designated as *upatthambhaka-ojā*. The effect is *āhāraja-ojā*, the cause is also *āhāraja-ojā*; but the material groups are different. Both *janaka-ojā* and *upatthambhaka-ojā* are designated above as *ijjattika-āhāra* (internal nutriment), *ijjattika-āhāra-ojā* and *ijjattika-āhāraja-ojā*. Although the words are different, they have the same meaning. Please take note of this.

• **To be Noted in Essence**

Every material group naturally contains *tejo-dhātu (utu)* and *ojā* (nutriment). Both the *utu* and the *ojā* of every material group (when they receive the support of the respective causes) produce material groups in two series. For example, if we analyze *cakkhu-dasaka-kalāpa* (eye-decad), we shall find 10 types of materialities, including both *utu* and *ojā*. The *utu* (if it gets the encouragement and support of *upādinnakarūpa*) at its existing state produces heat-born octads. Again the *ojā* in the eye-decad (if it gets the encouragement and support of *kammaja-pacaka-tejo* and *upatthambhaka-ijjattika-āhāra-ojā*) at its existing state produces new nutriment-born-octads (they are the sons).

Table 15.4: The Arising of Nutriment-born Materialities from Undigested Food in the Stomach

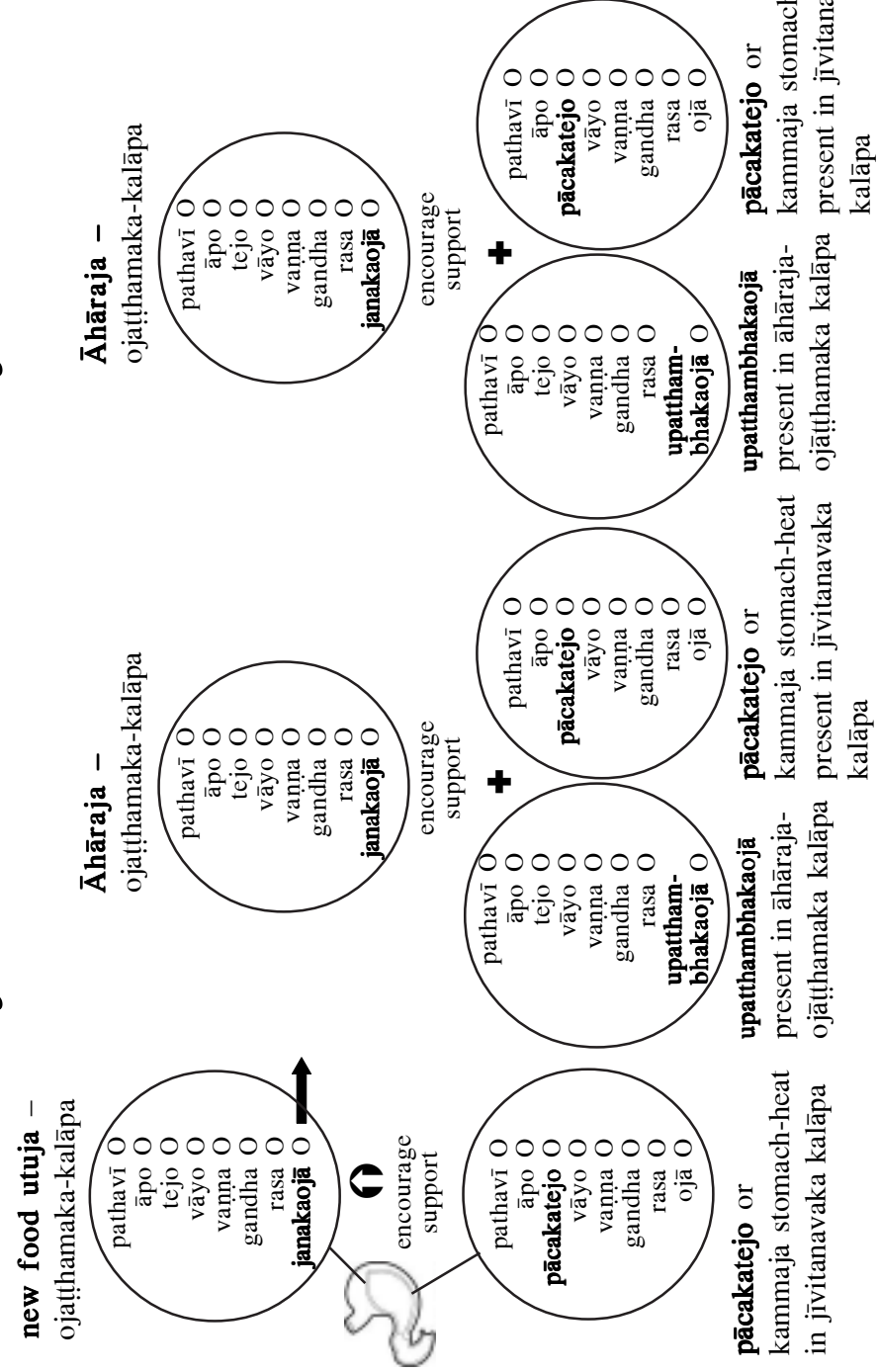
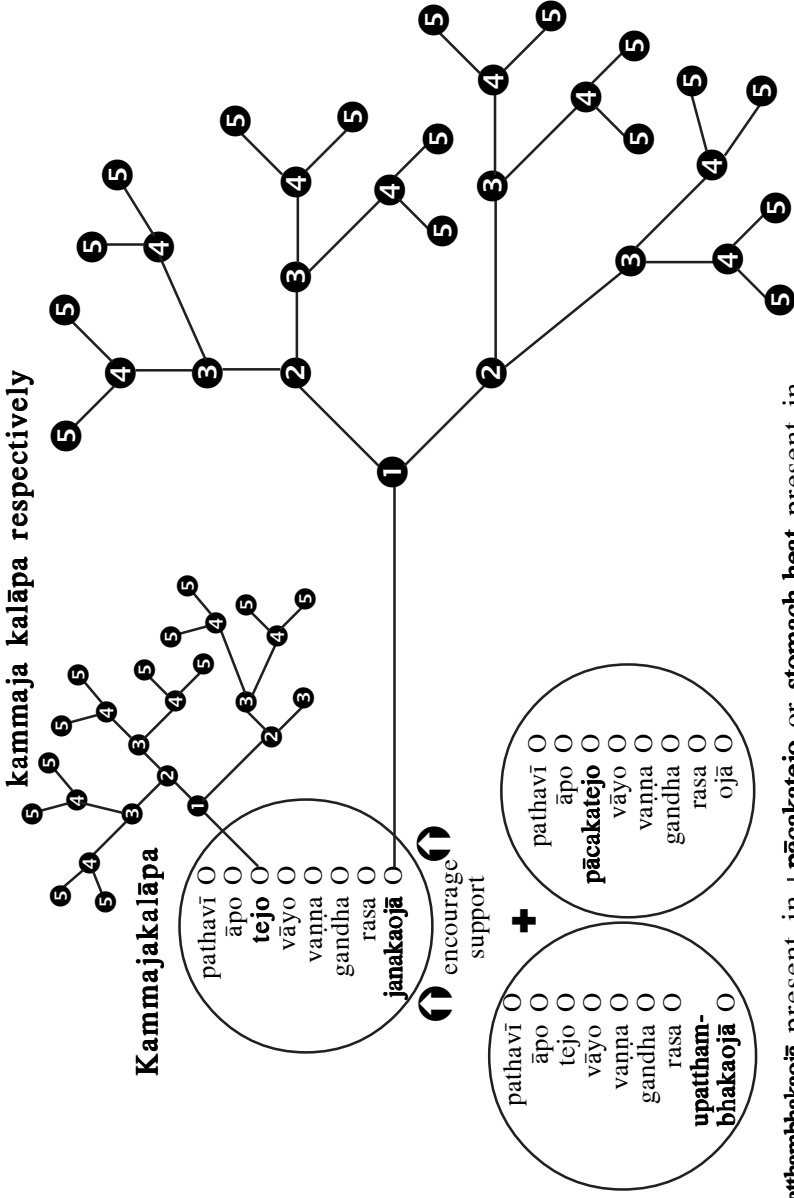


Table 15.5: Utujarūpa and āhārajārūpa branching out 4-5 times from tejo and oja present in kammaja kalāpa respectively



upatthambhakaojā present in pācakatejo or stomach-heat present in āhāraja-ojāṭṭhamaka kalāpa jīvitanaṅvaka kalāpa

Note: Utujarūpa and āhārajārūpa branching out from tejo and oja present in cittaja-kalāpa, utuja-kalāpa, āhāraja-kalāpa respectively in the same way.

(Note: ‘upādinna-rūpa’ means materiality produced by kamma in the past.)

If the new nutriment-born octad is analyzed, we shall find eight types of materialities, including *tejo* and *oja*. They are *kammappaccaya-utuja-tejo* and *kammappaccaya-utuja-ojā*. The *kammappaccaya-utuja-tejo* (when it gets the good support of *upādinna-rūpa*) again produces other new *utuja-ojāṭṭhamaka-rūpas* (heat-born octads). Similarly the *kammappaccaya-utuja-ojā*, if it gets the encouragement and support of *kammaja-pācaka-tejo* and *upatthambhaka-ijjattika-āhāra-ojā*, at its existing state also produces new nutriment-born octads (they are grandsons). In this way they cause 4-5 steps of *āhāraja-rūpa-kalāpas* to arise.

• Branching out in two series

We have seen that based on *tejo-dhātu (utu)* present in the eye-decad, a series of heat-born octads arises; and based on the *oja* present in the eye decad, a series of nutriment-born octads arises.

Now the new heat-born octads contain both *tejo* and *oja*. This new *oja*, with the good support of *kammaja-pācaka tejo* and *upatthambhaka-āhāraja-ojā*, produces a series of new nutriment-born octads at its existing state. Similarly the new *tejo*, with the good support of *upādinna-rūpa*, produces a series of new heat-born octads at its existing state. In this way two series of materialities branch out up to 4-5 steps from each new heat-born octad.

In the same way, from each of the new nutriment-born octads produced from the eye-decad, two series of materialities branch out up to 4-5 steps. As every newly formed heat-born or nutriment-born octad contains both *tejo* and *oja*, again it will give rise to two series of materialities up to 4-5 steps. The meditator discerns with wisdom to see and understand clearly.

Again in the eye the *tejo-dhatu (utu)* and *oja* present in *kāyadasaka kalāpa*, *bhāvadasaka-kalāpa*, *jāvita-navaka-kalāpa*, mind-born octad, heat-born octad and nutriment-born octad also produce the heat born octads and the nutriment-born octads respectively. The meditator should discern and understand these phenomena clearly.

• The Broad Method of Defining Four Primary Elements

What have been described up till now, that is, discerning the materialities produced by four causes, namely *kamma*, *cittu*, *utu* and *āhāra*, in the six sense-doors and 32 body-parts is called the brief method of defining four primary elements. To go one step forward, we have to

undertake the broad method of defining four primary elements. In the broad method, we have to discern materialities in 42 body-parts (*koṭṭhāsās*).

(1) Pathavī-koṭṭhāsa	– 20
(2) Āpo-koṭṭhāsa	– 12
(3) Tejo-koṭṭhāsa	– 4
(4) Vāyo-koṭṭhāsa	– 6
Total koṭṭhāsa	– 42

Among these, 20 *pathavī-koṭṭhāsās* and 12 *āpo-koṭṭhāsās* are included in 32 parts of the brief method. The meditator discerns the four primary elements in each *koṭṭhāsa*. When he sees material groups, he discerns the materialities which are described in the table for the body-door.

(1) In the 4 *koṭṭhāsās* – viz., sweat, tear, saliva and snot – only 16 materialities consisting of 8 *cittaja-ojaṭṭhamaka* materialities and 8 *utuja-ojaṭṭhamaka* materialities exist.

(2) In the 4 *koṭṭhāsās* – viz., undigested food in the stomach, digested food in colon, pus, urine – only 8 *utuja-ojaṭṭhamaka* materialities exist.

(3) In each of the remaining 24 *koṭṭhāsās*, 53 types of materialities as described for the body-door exist. The meditator should discern them clearly. In discerning the bile, discern both kinds of bile, that is, liquid bile and the bile in gall bladder. Also in discerning the blood, discern the blood which lies stagnant around the heart, the livers, etc., and the blood which flows in the arteries throughout the body. In both types of the blood, 53 types of materialities exist.

• Four Tejo-Koṭṭhāsās in which Tejo is Predominant

- (1) *Santappana-tejo* = intensely hot *tejo* which causes fever to arise on alternate days, etc., = 33
- (2) *Dāha-tejo* = very extremely hot *tejo* which heats up the surrounding = 33
- (3) *Jiraṇa-tejo* = hot *tejo* which causes ageing, maturing, decaying = 33
- (4) *Pācaka-tejo* = stomach-heat which digests food (*jīvitānavaka*) = 9

Herein, the 33 types of materialities are:

(1) <i>Jīvitānavaka-kalāpa</i> (<i>kammaja</i>)	= 9
(2) <i>Cittaja-ojaṭṭhamaka-kalāpa</i>	= 8
(3) <i>Utujā-ojaṭṭhamaka-kalāpa</i>	= 8
(4) <i>Āhāraja-ojaṭṭhamaka-kalāpa</i>	= 8
Total	= 33

• Six Vāyo-Koṭṭhāsās in which Vāyo is Predominant

- (1) *Uddhāṅgama-vātā* = the air which flows upwards ... = 33
- (2) *Adhogama-vātā* = the air which flows downwards ... = 33
- (3) *Kucchisaya-vātā* = the air which exists in the abdomen outside the intestine, ... = 33
- (4) *Koṭṭhāsaya-vātā* = the air which exists in the intestines ... = 33
- (5) *Āṅgamaṅgānusārino-vātā* = the air which exists in the arteries, the veins, the nerves and moves to all parts of the body ... = 33
- (6) *Assāsapassāso-vātā* = in breath – out-breath ... = 9

Herein, (33) means *jīvitānavaka-kalāpa* (9) + *cittaja-ojaṭṭhamaka-kalāpa* (8) + *utuja-ojaṭṭhamaka* (8) + *āhāraja-ojaṭṭhamaka* (8) = 33. *Jīvitānavaka-kalāpa* is *kammaja-rūpa-kalāpa*.

(22) In all these six *vāyo-koṭṭhāsās*, first discern the *vāyo-koṭṭhāsa*, (air) with wisdom. For example, if the meditator wants to discern *uddhāṅgama-vātā*, he develops the right concentration and discerns the air in the intestine, etc., which is flowing upwards. If he cannot see it, he should develop concentration again step by step. When the wisdom-light becomes very bright and intense, he tries to discern the air again. He will be successful.

When he can see the air with wisdom, he discerns with wisdom the four primary elements in which the air-element (*vāyo-dhātu*) is predominant. If he can see with wisdom the four primary elements, very soon as the concentration gains momentum, he can see the material groups in the air. When he analyzes these material groups, he observes the 33 types of materialities as mentioned above.

(23) *Assāsapassāsa – the in-breath – the out-breath*

According to Visuddhimagga Commentary⁹ the in-breath-out-breath is *cittaja-saddanavaka-kalāpas* (mind-born sound-nonads, p.55). Discern the life-continuum (mind-door), and focus the meditating mind on the *host-bhavaṅga citta* depending on the heart-base and the in-breath-out-breath caused by other consciousnesses called mind-elements and mind-consciousness elements to see them with wisdom. When he sees the air with wisdom, he discerns the four primary elements in the air. When the concentration reaches the standard level, he will start seeing the material groups. Then because of the contact and brushing with the force of mind-born air-element between the earth-element (*pathavī-dhātu*) of one material group and the earth-element of another material group or between the primary elements

of one material group and that of another material group, *cittajasadda-navaka* material groups consisting of the sound = *sadda-rūpa* will arise. These material groups are produced by the consciousnesses depending on the heart-bases. (When breathing is good, *lahutā-mudutā-kammaññatā*-materialities can also be included, i.e., *saddalahutādi-dvādasaka-kalāpas* are formed. p. 55)

In all the six *vāyo-koṭṭhāsas*, first discern to see the air first. Then discern intently to see the four primary elements in the air. When material groups are seen, analyze the material groups with wisdom to understand up to the ultimate level.

(24) Discerning the Four Characteristic Materialities

Upaccaya-rūpa is to be discerned when the meditator can discern the materialities from the formation of the embryo at the moment of conception till the time the required materialities in life (*indriyas*) are completely formed.

Santati-rūpa, *jaratā-rūpa*, *aniccatā-rūpa* are the materialities at the times of arising, existing and perishing of real materialities in six doors and 42 *koṭṭhāsas*.

First analyze each material group into ultimate materialities and discern the arising, existing and perishing in unison of 8, 9, 10 ultimate materialities of each material group. Then discern the real materialities in each of the six sense doors as well as in each of the 42 *koṭṭhāsas* and continue to discern the arising, existing, perishing of real materialities which exist in each sense-door as well as in each *koṭṭhāsa*. After that discern the arising, existing and perishing of all real materialities collectively which exist in 6 sense-doors and 42 *koṭṭhāsas*.

• The Time to Reflect as “Materiality-Materiality”

The meditator has now come to the state to be able to discern all real and unreal materialities in the 6 sense-doors and the 42 *koṭṭhāsas* in the ultimate level. All materialities are identical in having the same characteristic of “*ruppana*”, that is, changing conditions constantly in a series as arising for one submoment, existing for 49 submoments and perishing for one submoment.

So all the materialities should be grouped together for having the same “*ruppana*” characteristic and reflected as “*etaṃ rūpaṃ = this is materiality*”, suggested by Visuddhimagga.¹⁰ According to this suggestion, it is the time to discern all real and unreal materialities in the 6 sense-doors and 42 body-parts and collectively reflect them as

“Materiality-Materiality.”

If the meditator cannot do so, he discerns the 63 real materialities and as many unreal materialities as possible in each sense-door, group them together by their same characteristic of *ruppana*, and reflect collectively, (1) “**This is materiality**” or (2) “**Materiality-Materiality**”.

Again he discerns as many real and unreal materialities as possible in each *koṭṭhāsa*, group them together by their same characteristic of *ruppana*, and reflect collectively in the same way.

When he can reflect well, he groups together all the real materialities and all the unreal materialities in the 6 sense-doors and 42 body-parts by their same characteristic of *ruppana*, and reflects collectively: “**This is materiality**” or “**Materiality-materiality**”.

• Defining of Mentality (*Nāma-kammaṭṭhāna*)

Mentality (*nāma*) means consciousness (*citta*) and mental factors (*cetasikas*) that make up the mind. According to *Abhidhamma Commentary*¹¹, more than one billion minds arise and perish one after another even in one snap of the fingers or in one wink or in one flash of the lightning. And the minds, like energy, have no form and no shape, so how can we see mentality?

Abhidhammattha Saṅgaha describes that life-continuums (*bhavaṅga-cittas*) serve as the mind-door, and that past, present, future sense-objects including consciousness, mental factors and ultimate materialities can appear in the mind door and can be observed by mind-door cognitive consciousnesses. So mentality and materiality can be observed by the minds which arise in the mind-door cognitive process and which are associated with the right concentration.

And that is the reason why the Buddha exhorted bhikkhus (monks) to develop the right concentration to attain *yathābhūta-ñāṇa*, i.e., the wisdom which enables one to be able to see things as they really are. In *Samādhi Sutta*¹², the Buddha stated thus:

“*Samādhiṃ bhikkhave bhāvētha samāhito
bhikkhave bhikkhu yathābhūtaṃ pajānāti.*”

“*Oh bhikkhūs, try to develop mental concentration.*

The bhikkhus, who attains the right concentration, will be able to see things (ultimate realities and Noble Truths) clearly and correctly as they really are.”

In order to discern mentality clearly, mentality should be discerned according to the six sense-doors in terms of cognitive series of con-

sciousness¹².

According to Abhidhamma Commentary^{13, 14} the visible object appears in the eye-door and the mind-door simultaneously; the sound appears in the ear-door and the mind-door simultaneously; and so on.

So the meditator first develops the right concentration until very bright and penetrative light is radiated. He observes the eye-door (*cakkhu-pasāda*) and the mind-door (*bhavaṅga-citta*) together, and then observes the visible object striking the two doors simultaneously. Then he discerns the cognitive series of consciousness that arises at the eye-door as follows.

Bh- “Ti-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td.” Bh-

- Bh = *bhavaṅga stream* = life-continuum;
 Tī = *atīta-bhavaṅga* = past-bhavaṅga which passes by from the time the sense object strikes the sense-door to the time the sense-object appears at the door,
 Na = *bhavaṅga-calana* = vibrating bhavaṅga which arises when the sense-object appears at the sense-door;
 Da = *bhavaṅgu-paccheda* = arrested bhavaṅga, the bhavaṅga stream is cut off after this citta;
 Pa = *pañcadvarāvajjana* = five-door directing consciousness (first cognitive consciousness); it apprehends or takes notice of the sense-object;
 Ca = *cakkhu-viññāṇa* = eye-consciousness, it sees the sense-object;
 Sp = *sampaticchana* = receiving consciousness, it receives the sense-object and transmits it to the next consciousness;
 Vo = *Voṭṭhapana* = *manodvārāvajjana citta* = it determines whether the sense-object is good or bad;
 Ja = *javana* = impulsive consciousness; it arises seven times enjoying the taste of the sense-object;
 Td = *tadārammaṇa* = registering consciousness; it continues enjoying the taste of the sense-object;
 Bh = *bhavaṅga stream* = life-continuum flows on.

Similar cognitive series arises at the ear-door, the nose-door, the tongue-door and the body-door when the corresponding sense-objects strike respective sense-doors and appear at the doors. We just need to change the eye-consciousness to the ear-consciousness, the nose-consciousness, the tongue-consciousness, or the body-consciousness in

the respective cognitive series.

After the termination of each of the above five-door cognitive series, several **consequent mind-door cognitive series** occur, taking the past sense-object in order to investigate the detailed features (size, form, shape, name) of the object. Indeed the mind works like a super-computer, storing up billions of sense-data in the mental stream and identifying each sense object presently observed by matching it with the stored-up data.

Independent mind-door cognitive series also arises when a sense-object appears in the mind-door as follows:

-Bh- “Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td”-Bh

The symbols have the same meaning as described earlier. ‘Ma’ stands for *manodvārāvajjana* which is identical with *voṭṭhapana*. ‘Td’ will be absent for sense-objects of fairly great intensity; it arises only when the kāma-sense object is of very great intensity and also when kāmajanas are operating in kāma-persons (sense-sphere person).

After discerning each consciousness in each cognitive series by the characteristic of the consciousness, the meditator investigates the mental factors which associate with each consciousness. He investigates whether the characteristic of *phassa* making contact between the consciousness and the sense-object is present or not in each consciousness to know whether *phassa* is present or not.

Next he investigates whether the characteristic of *vedanā*, i.e., the feeling as well as the enjoyment of the feeling, is present or not in each consciousness to know whether *vedanā* is present or not.

In this way he can discern and characterise each mental factor in each consciousness by its characteristic, function, manifestation and proximate cause for its arising. In this way he can discern all the mental factors which associate with each consciousness as shown in Table 15.6.

The mental factors which associate with *sotaviññāṇa*, *ghānaviññāṇa*, *jīvhāviññāṇa* and *kāyaviññāṇa* are the same as the mental factors which associate with *cakkhaviññāṇa*, i.e., the seven essential mental factors.

The mental factors which associate with the two *upekkhā santīraṇa cittas* are the same as the first ten mental factors which associate with *somanassa santīraṇa citta*, pīti being excepted.

The *javana cittas* which function as mundane *javana cittas* amount to 47 *cittas*, comprising 12 *akusala cittas*, 8 *mahākusala cittas*, 8

Table 15.6: The Mental Factors which associate with each Consciousness

Pañcadvārā- vajjana	Cakkhu- viññāṇa	Sampaṭicchana citta	Somanassa Santīrana citta	Manodvārā- vajjana
10 cetasikas	7 cetasikas	10 cetasikas	11 cetasikas	11 cetasikas
1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvīvitindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvīvitindriya 8 manasikāra	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvīvitindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvīvitindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha 12 pīti	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvīvitindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha 12 vīriya

mahākiriya citta, *hasituppāda citta*, 9 *mahaggata kusala citta*s and 9 *mahaggata kiriya citta*s (see p.71). The mental factors which associate with each of these consciousnesses are described in Chart (3) Cetasika-Saṅgha Method, attached at the back of this book.

The registering consciousnesses, which perform *tadārammaṇa* func-

tion, amount to 11 *citta*s, comprising 3 *santīrana citta*s and 8 *mahāvipāka citta*s (see p. 71). The mental factors which associate with each of these consciousnesses are also described in Chart (3) mentioned above. The *bhavaṅga-citta*s in normal human beings are also *mahāvipāka citta*s. It will be noticed from Chart (3) that up to 21 *cetasikas* can associate with greed-rooted consciousness (*lobhamūla-citta*); up to 34 *cetasikas* can associate with sense-sphere moral consciousness (*kāmā-vacara kusala citta*); up to 33 *cetasikas* can associate with sense-sphere resultant consciousness (*mahāvipāka-citta*); and up to 35 *cetasikas* can associate with *mahaggata* first *jhāna citta*s.

After discerning each mental factor in each mind, the meditator can discern all the mental factors which associate with each consciousness almost simultaneously. After he has defined all the *citta*s and *cetasikas* internally in himself, he also defines the *citta*s and *cetasikas* externally in the same way in other persons.

• The Characteristic of Not-self becomes distinct

It is very important to analyze each mental group (mind) and each material group (*rūpakalāpa*) into their ultimate components in order to know the ultimate realities (*paramatthas*), and to achieve “*ghana-vinibbhoga*” – i.e. breaking down the compactness of mental groups and material groups to attain analytical understanding of each ultimate component called ultimate reality. Only then can one penetrate into the characteristic of ‘not-self’ or ‘no-soul’ (*anatta*).^{15,16}

*The anatta characteristic is known only in the Buddha’s Dispensation; it is unknown outside the Buddha’s Dispensation.*¹⁷

The anatta characteristic is not distinct and not known because it is covered up by ‘ghana’ (compactness as group or lump). If the ‘ghana’ can be broken up or analyzed, the anatta characteristic becomes clear and evident as it really is.^{15,16}

After the meditator has defined all the *citta*s, *cetasikas* and *rūpas* internally in his mind and body, he defines the mentality-materiality externally in the same way in others to understand that everyone is made up of five aggregates of clinging (p.102), twelve bases (p.106) and eighteen elements (p.108) as all mentality and all materiality can be classified as 5 aggregates of clinging (*Upādānakkhandhas*), 12 bases (*Āyatana*s) or 18 elements (*Dhātu*s).

Then he sees and understands clearly that only five aggregates of clinging or twelve bases or 18 elements really exist and no soul, no

Table 15.7: Description of 18 Elements

Subjective Elements (6 Sense-doors)	Objective Elements (6 Sense-objects)	Intellectual Elements (81 Consciousnesses)
Eye-element = <i>cakkhu-pasāda</i>	Visible-data-element = <i>vaṇṇa-rūpa</i>	Eye-consciousness-element (2 <i>cakkhu-viññānas</i>)
Ear-element = <i>sota-pasāda</i>	Sound-element = <i>sadda-rūpa</i>	Ear-consciousness-element (2 <i>sota-viññānas</i>)
Nose-element = <i>ghāna-pasāda</i>	Odour-element = <i>gandha-rūpa</i>	Nose-consciousness-element (2 <i>ghāna-viññānas</i>)
Tongue-element = <i>jivhā-pasāda</i>	Taste-element = <i>rasa-rūpa</i>	Tongue-consciousness-element (2 <i>jivhā-viññānas</i>)
Body-element = <i>kāya-pasāda</i>	Tangible-data-element = <i>pathavī, tejo, vāyo</i>	Body-consciousness-element (2 <i>kāya-viññānas</i>)
Mind-element = <i>pañcadvārāvajjana, sompaticchana-dvī</i>	Mind-data-element = 52 <i>cetasikas</i> , 16 <i>sukhuma-rūpas</i>	Mind-consciousness-element (68 <i>lokiya-cittas</i>)

being, no person exists. So the characteristic of not-self becomes distinct.

• Defining Mentality-Materiality as 18 Elements

The 18 elements consist of 6 subjective elements (6 sense-doors), 6 objective elements (6 sense-objects) and 6 intellectual elements (81 mundane consciousnesses), which are described on page 108-109 and in Table 15.7.

In Table 15.7, it can be noted that 5 translucent materialities (*pasāda-rūpas*) and the first 5 sense-objects represent 10 material elements. Mind-data-element (*dhamma-dhātu*) is a mixture of mentalities and materialities. The remaining 7 elements represent 81 mundane consciousnesses.

The meditator reflects thus: “In this person, there are the eye-element, the ear-element, ... the mind-consciousness-element.” He should note *cakkhu-pasāda* (eye-translucent-materiality), not the whole eye, as the eye-element, *sota-pasāda*, not the whole ear, as the ear-element, and so on.

Then he defines 9 conascent materialities of *cakkhu-pasāda*, consisting of *pathavī, āpo, tejo, vāyo* (which are its support), colour, odour, flavour, nutritive essence (which are its associates), and *jīvita-rūpa* (which is sustaining life-faculty).

Then he defines 29 materialities present in the body-decad, the sex-decad and the vital nonad, and also 24 materialities present in the cittaja-octad, the utuja-octad and the āhāraja-octad, which exist together with the eye-decad in the eye-door (See Table 15.1).

Thus now he has defined 63 materialities which exist in the eye-door. Out of these materialities, only *cakkhu-pasāda* is defined as the **eye-element**.

He defines similarly the **ear-element**, the **nose-element**, the tongue-element and the **body-element** in the ear-door, the nose-door, the tongue-door and the body-door respectively.

He then defines the five sense-objects of the five *pasāda-rūpas* as **visible-data-element**, **sound-element**, **odour-element**, **taste-element** and **tangible-data-element**, respectively.

He now has defined ten material elements. The remaining materialities constitute the material part of the **mind-data-element**.

Next he defines the eye-consciousness which depends on the eye-base (*cakkhu-pasāda*) and takes visible object (*vaṇṇa-rūpa*) as the **eye-consciousness-element**. He defines the **ear-consciousness-element**,

the **nose-consciousness-element**, the **tongue-consciousness-element**, the **body-consciousness-element** in the same way.

Pañcadvārāvajjana and two *sampaticchana cittas* represent the **mind-element**. The remaining 68 mundane consciousnesses with the exception of 10 *dvipañcaviññāṇas* and 3 mind-elements represent the **mind-consciousness-element**.

So all the 81 kinds of mundane consciousnesses make up 7 kinds of consciousness-elements, the contact (*phassa*), the feeling (*vedanā*), etc., associated therewith are the mental-data-element.

Thus 10^{1/2} elements are materiality and 7^{1/2} elements are mentality; so does he define mentality-materiality by means of 18 elements.

• Defining Mentality-Materiality as 12 Bases

The 12 bases (*āyatanas*) are divided equally into:
 (1) 6 internal bases which serve as six sense-doors (*dvāras*),
 (2) 6 external bases which serve as six sense-objects (*ārammanas*) which are described on page 106 and in Table 15.8.

Table 15.8: Description of 12 Bases

Six Internal Bases	Six External Bases
1 Eye-base = <i>cakkhu-pasāda</i>	7 Visible-data-base = <i>vaṇṇa-rūpa</i>
2 Ear-base = <i>sota-pasāda</i>	8 Sound-base = <i>sadda-rūpa</i>
3 Nose-base = <i>ghāna-pasāda</i>	9 Odour-base = <i>gandha-rūpa</i>
4 Tongue-base = <i>jivhā-pasāda</i>	10 Taste-base = <i>rasa-rūpa</i>
5 Body-base = <i>kāya-pasāda</i>	11 Tangible-data-base = <i>pathavī, tejo, vāyo</i> .
6 Mind base = 81 <i>lokiya cittas</i>	12 Mind-data-base = 52 <i>cetasikas</i> , 16 <i>sukhuma-rūpas</i> .

The meditator defines as the **eye-base** only *cakkhu-pasāda* out of 63 materialities which exist in the eye-door, in the way described for the eye-element.

And in the way described there, he also defines *sota-pasāda* as the **ear-base**, *ghāna-pasāda* as the **nose-base**, *jivhā-pasāda* as the **tongue-base**, and *kāya-pasāda* as the **body-base**.

Out of the five sense-objects of *pañca-viññāṇas*, he defines the visible object (*vaṇṇa-rūpa*) as the **visible-data-base**, the sound as the **sound-base**, the odour as the **odour-base**, the taste as the **taste-base**, and

the tangible object (*pathavī, tejo, vāyo*) as the **tangible-data-base**.

He defines the 7 consciousness elements (81 *lokiya cittas*) as the **mind-base**. He then defines the contact, the feeling, etc., which associate with 81 mundane consciousnesses, and 16 subtle materialities (*sukhuma-rūpas*) together as the **mind-data-base**.

Thus 10^{1/2} bases are materiality and 1^{1/2} bases are mentality; so does he define mentality-materiality by means of 12 bases.

• Defining Mentality-Materiality as 5 Aggregates of Clinging

Mentality-materiality are defined more briefly than the first two methods by means of 5 aggregates. Materiality is defined as follows.

- 4 primary materialities produced by 4 causes;
- 4 materialities (*vaṇṇa, gandha, rasa, ojā*) which depend on 4 primaries and are produced by 4 causes (*kamma, citta, utu, āhāra*);
- 8 materialities (5 *pasāda-rūpas, heart base, bhāva-rūpa, jivita-rūpa*) produced by kamma;
- 1 *sadda-rūpa* (sound) produced by citta and utu.

The above 17 materialities are known as *nipphanna-rūpas* as they are produced by causes, and also known as *sammasanupaga-rūpas* as they are reflected by *sammasana-ñāṇa* in vipassanā meditation. They are actually the same as 18 *nipphanna-rūpas*, because sex-materiality (*bhāva-rūpa*) is counted as one (which belongs to the meditator) instead of two (for both male and female).

- He also defines 10 *anipphanna-rūpas*:
- 2 *viññatti-rūpas* (*kāya-vinnatti, vacī-vinatti*),
 - 1 *pariccheda-rūpa* or *ākāsa-dhātu* (space-element),
 - 3 *vinñatti-rūpas* (*rūpassa-lahutā, rūpassa-mudutā, rūpassa-kammaññatā*),
 - 4 *lakkhaṇa-rūpas* (*upacaya, santati, jaratā, aniccatā*).

These 10 materialities are called *anipphanna-rūpas*, because they are not produced by any cause, and also called, *asammasanupaga-rūpas*, because they are not reflected by *sammasana-ñāṇa* in vipassanā meditation. They are not real, separate materialities but they are reckoned as materialities as they are special conditions and limiting space of real materialities and they should be included in defining mentality-materiality as aggregates according to *Mahā Gopālaka Sutta*¹⁸.

So the meditator defines all the above 27 materialities as **materiality-aggregate** (*rūpakkhandā*). He defines all the feelings which associate with 81 mundane consciousnesses as **feeling-aggregate** (*vedanak-*

khandha), and all the perceptions which associate with feelings as **perception-aggregate** (*saññakkhandha*).

He also defines all formations (*saṅkhāras*) associated therewith as **formations-aggregate** (*saṅkhārakkhandha*), and all the 81 mundane consciousnesses as **consciousness-aggregate** (*viññāṇakkhandha*).

Thus rūpakhandha is materiality and the 4 mental aggregates are mentality; so does he define mentality-materiality as 5 aggregates.

- **How to Make Mentality become Evident in Meditation**

When the meditator discerns mentality after defining materiality by the methods described above, in case mentality does not become evident to him owing to its subtlety, then he should not give up but should again and again comprehend, give attention to, discern and define materiality by its characteristic, function, manifestation and proximate cause for its arising.

Gradually materiality will become well evident to him in all aspects. When his wisdom in discerning and defining materiality becomes very pure and clear, the mentality which is focusing on the materiality will become clearly evident of itself.

- **The Example of the Mirror and the Face-image**

When a man looks in a dirty mirror and cannot see his face-image clearly, he should not be upset and go away. He should polish the mirror again and again until it is clean and clear. Then he could see his face in the mirror very clearly.

- **The Example of Grinding Sesamum-Flour**

A man, who needs oil, puts sesamum-flour in an oil-press, spray water on it, and grinds just a few times. He will not get oil. He should spray hot water on sesamum flour and grind it, again spray hot water and grind it several times. Then he will get clear sesamum-oil.

Other examples are the pressing of sugar-cane, the beating of criminals to make them confess, the taming of an ox, and the cooking of fish.

- **Three Ways in which Mentality becomes Evident**

When the meditator has cleared up his discerning of materiality, mentality becomes evident to him in three ways, that is, **through contact** (*phassa*), **through feeling** (*vedanā*), or **through consciousness** (*citta*).

(1) When he discerns the elements in the way beginning: “The earth-element has the characteristic of hardness”, the **contact** (*phassa*) which comes in contact first with *pathavī* becomes evident. Then feeling

associated with *phassa* becomes evident as feeling-aggregate, the associated volition (*cetanā*) together with *phassa* as formations-aggregate, and the associated consciousness as consciousness-aggregate.

(2) When he discerns the elements in the way beginning: “The earth-element has the characteristic of hardness”, the **feeling** (*vedanā*), which enjoys the taste of sense-object becomes evident as feeling-aggregate, the associated perception as perception-aggregate, the associated *phassa* and *cetanā* as formations-aggregate, and the consciousness associated with feeling as consciousness-aggregate.

(3) When he discerns the elements in the way beginning:

“The earth-element has the characteristic of hardness,” the consciousness which cognizes *pathavī* becomes evident as **consciousness-aggregate**. Then the feeling which associates with consciousness becomes evident as **feeling-aggregate**, the associated perception as **perception-aggregate**, and the associated *phassa* and *cetanā* as **formations-aggregate**.

Likewise when he discerns the elements in the same way in the hair, in the in-breaths and out-breaths, in each of 42 parts of the body (*koṭṭhāsas*), the **consciousness** which cognizes the sense-object becomes evident as consciousness-aggregate, the feeling which associated with consciousness as feeling-aggregate, the associated perception as perception-aggregate, and the associated *phassa* and *cetanā* as formations-aggregate.

- **One should discern Mentality only after one has discerned Materiality very clearly**

If he leaves off discerning materiality when, say, one or two materialities have become evident in order to begin discerning mentality, then he will fall from the meditation-subject and lose it like a stupid mountain-cow, with no knowledge and no skill of walking on the craggy mountain, who thought: “What if I walk to a place I never went before, eat grass I never ate before, drink water I never drank before?”, and without placing her fore-foot firmly, she lifts up her hind-foot; then she will fall to the foot of the mountain, losing everything.¹⁹

- **There is no Being apart from Mentality-Materiality**

The meditator defines the 4 mental aggregates which have become evident through *phassa*, *vedanā*, etc., as ‘mentality’. And he defines

their objects, namely, the 4 primary elements and their derived materialities as ‘**materiality**’. Likewise he defines the 18 elements, the 12 bases, the 5 aggregates, i.e., all the dhammas that exist in the three spheres (*kāma-*, *rūpa-*, *arūpa-spheres*), as ‘**mentality-materiality**’.

And he concludes that apart from mentality-materiality, there is no ‘being’, no ‘person’, no ‘deity’, no ‘brahmā’.

• Illustration of Mentality-Materiality with Examples

Just as when the component parts such as axle, wheels, frame, etc., are arranged in a certain way, there comes to be the mere term of common usage ‘**chariot**’, yet in the ultimate sense when each part is examined, there is no chariot; so too when there are 5 aggregates of clinging, there comes to be the term of common usage ‘a being’, ‘a person’, yet in the ultimate sense when each component is examined, there is no being, no person; in the ultimate sense there is only mentality-materiality.²⁰

And just as when the component parts of a house such as timber, poles, iron, etc., are placed so that they enclose a space in a certain way, there comes to be the mere term of common usage ‘**house**’; yet in the ultimate sense when each part is examined, there is no house; so too when there are 5 aggregates of clinging, there comes to be the term of common usage ‘**a being**’, ‘**a person**’; yet in the ultimate sense, when each component is examined, there is no being, no person; in the ultimate sense there is only mentality-materiality.²¹

• The Arising of Yathābhūta-ñāṇa

When the 5 aggregates of clinging are combined together in such a way that they support one another and function together, there comes to be the mere term of common usage ‘**being, person**’; yet when they are analysed and each part is examined, there is no being, no person; in the ultimate sense there is only materiality, feeling, perception, volition, consciousness, etc., which amount to just mentality-materiality.

Therefore, the being or person which is the source of clinging as “*asami* = this is I”, “*aham* = I” does not exist. What really exist in the ultimate sense is only mentality-materiality – thus he comes to understand. This “**Knowledge of seeing and knowing things as they really are**” is called *yathābhūta-ñāṇa*.

This knowledge can drive away the wrong view and the wrong clinging as “This is I, I exist”, which are known as “*Micchā-gāhas*” and

rooted in craving (*taṇhā*), conceit (*māna*) and wrong-view (*diṭṭhī*).

• The Lack of Right View Leads to Wrong View

A person, who does not have the correct vision of *yathābhūta-ñāṇa*, assumes that a ‘being or person’ really exists. Then he has to conclude either that ‘the person’ comes to be annihilated or that ‘the person’ does not. If he concludes that ‘the person’ does not come to be annihilated, he falls into the **eternity-view** (*sassata-diṭṭhī*), assuming that a permanent soul exists and it passes on from life to life.

If he concludes that ‘the person’ comes to be annihilated, he falls into the **annihilation-view** (*uccheda-diṭṭhī*), that is, the person is totally annihilated after death.

• The Right View is the Middle Way

A person with the right view understands that in performing an immoral or bad action, immoral minds arise and perish by billions, leaving behind billions of immoral kammās in the mental stream. Likewise, in performing a moral or good action, moral minds arise and perish by billions, leaving behind billions of moral kammās in the mental stream.

These immoral kammās and moral kammās are like plant-seeds. Just as each seed, with the support of soil, water, air and light, gives rise to a new plant, so too each kamma, with the support of ignorance (*avijjā*), craving (*taṇhā*) and clinging (*taṇhā-diṭṭhī*), gives rise to a new existence – an immoral kamma gives rise to a woeful existence in the woeful abode, and a moral kamma gives rise to a blissful existence in a blissful realm.

When a person dies, one kamma out of billions of kammās in the mental stream of the person produces as its fruit resultant mental aggregates consisting of resultant consciousnesses and associated mental factors and material aggregate, consisting of kamma-born materialities and heat-born materialities, incessantly throughout the whole life of the new existence.

The life spans of mentality and materiality are very short. The incessant arising and perishing of mental aggregates and material aggregate constitute a new existence. When the kamma energy is exhausted, the so-called ‘person’ dies, and a new kamma produces a new stream of five aggregates incessantly again. So long as ignorance, craving and clinging exist, a new existence will be produced life after life. When ignorance, craving and clinging are totally eliminated as in

Arahants, no new existence arises after death.

So was the real nature of existence analytically seen, understood and taught by the Buddha, and this authentic view can be verified in insight meditation (*vipassanā*) at the present time. With this right view, one does not fall either into the eternity-view or into the annihilation-view.

• **Interdependence of Mentality and Materiality**

(1) **The Simile of a Puppet**

A puppet made of wood and strings is soulless, lifeless, and without anxiety and exertion. Yet when it moves, walks and stands through the combination of strings and wood, it seems to have life, anxiety and exertion.

Similarly mentality-materiality is soulless, lifeless, and without anxiety and exertion. Yet when it moves, walks and stands merely through the combination of the two together, it seems to have life, anxiety and exertion.

So **Ancient Teachers** said, “In this world both mentality and materiality really exist. But no living being and no human being exist in mentality-materiality. This mentality-materiality, just like a puppet made of wood and strings, moves, walks, stands and yet is soulless.”

(2) **The Simile of two Bundles of Reed**

Mentality and materiality are like two bundles of reed, propped up together, standing together, supporting each other. When one bundle falls, the other also falls.

So in the same way, in an existence of five aggregates, mentality and materiality depend on each other and support each other. When one perishes owing to death, the other also perishes.

(3) **The Simile of the Drum and the Sound**

When a drum is beaten by a stick, sound appears. Then the drum is one, sound is another; the drum and sound do not mix. The drum is void of sound, and the sound is void of the drum.

So in the same way when mentality occurs depending on physical bases, sense-doors and sense-objects, mentality is one and materiality another; they do not mix with each other. Mentality is void of materiality, and materiality is void of mentality; yet mentality occurs depending on materiality just as the sound occurs depending on the drum.

So **Ancient Teachers** said, “Mentalities concerned with seeing do

not arise from the eye; neither do they arise from the visible object, nor from between the eye and the visible object. They arise from the contact between the eye-door and the visible object when light and attention (*manasikāra*) are present, just as the sound arises from the beating of the drum with a stick.”

(4) **The Simile of a Blind Man and a Cripple**

A blind man and a cripple want to go somewhere. The blind man said, “Look, I can walk, but I cannot see directions.” The cripple said, “Look, I can see directions, but I cannot walk.”

The blind man delightfully let the cripple sit on his shoulder; and the cripple gave direction which way to go. So they arrived at the place where they wanted to go.

Herein, the blind man has no efficient power; he cannot travel by himself. And the cripple has no efficient power too; he also cannot travel by himself. Yet they can travel to any place when they support each other.

So too, mentality has no efficient power; it cannot arise, cannot go, cannot eat, cannot speak, etc., by its own power. And materiality too has no efficient power; it cannot arise, cannot go, cannot eat, cannot speak, etc., by its own power. Yet when they support each other, they can arise, keep on arising, go, eat, speak, etc.

And just as men depend on a boat for travelling on the sea, so does mentality need to depend on materiality for occurrence. And as the boat depends on men for travelling on the sea, so does materiality need the support of mentality for occurrence. Just as the boat and men depend on each other to go on the sea, so do mentality and materiality depend on each other for occurrence and for performing various functions.

• **The Purification of View (*Diṭṭhi-visuddhi*)**

After defining mentality-materiality by these various methods, the correct vision of mentality-materiality becomes very clear. It has been established on the plane of non-confusion by overcoming the perception of a living being or person. This is what should be understood as the “**Purification of View**” or the “**Clarity of Vision**” by seeing and understanding mentality and materiality as they really are with *yathābhūta-ñāṇa*.

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• Review Questions

1. Explain what are 53 materialities produced by 4 causes in the head-hair. (pp. 211-212)
2. Explain with an example how should a meditator discern and define mentality when it is not evident owing to its subtlety. (p. 249)
3. Describe briefly why and how ancient teachers mention to discern and define mentality-materiality in this body and mind in comparison with a puppet made of wood and strings. (p. 253)
4. In undertaking vipassanā to attain Nibbāna, if a meditator discerns mentality before he has discerned materiality very clearly, what will be the consequences? (p. 250)

5. How should we see and understand mentality-materiality to attain ‘Yathābhūta-ñāṇa’? What *micchā-gāhas* are driven away by this knowledge? (pp. 251-252)
6. When a vipassanā-meditator, after discerning and defining materiality, cannot discern and define mentality and become sad and bored, what should he do? (p. 249)
7. What is the *jhāna (samatha-yāna)* which is so subtle that it should be left out in discerning mentality-materiality? (*nevasaññānāsāññāyatana jhāna*)
8. After the meditator has cleared up his discerning of materiality, in what ways does mentality become evident to him? Explain. (pp. 249-250)
9. What is the Purification of View (Diṭṭhi-visuddhi)? Describe how mentality and materiality behave similar to man and boat. (p. 254)
10. In purifying the mind systematically, after developing pure morality and pure mind, what should a meditator do to attain the next stage of purification. Describe briefly. (pp. 209-210)
11. After developing pure morality and pure mind (*cittavisuddhi*), what is the next stage of purification and how should a meditator perform it? (pp. 209-210)
12. What are the materialities which exist in the eye-door and how does a meditator discern and define them? (pp. 211, 212, 218)
13. How can a meditator define mentality-materiality as twelve bases (*āyatana*s)? (pp. 247,248)
14. How can a meditator define mentality and materiality as five aggregates of clinging (*upādānakkhandhas*)? (pp. 248-249)
15. When a meditator has cleared up his discerning of materiality, how does mentality become evident to him in three ways? (pp. 249-250)
16. What is *Yathābhūta-ñāṇa*? How does it arise and what are the ‘*micchā-gāhas*’ which it drives away? (pp. 251, 252)
17. Explain the interdependence of mentality and materiality together with the simile of a puppet. (p. 253)
18. Can mentality or materiality arise, go, eat, speak, etc., by itself? Explain how they arise, go, eat, speak, etc., with the simile of a blind man and a cripple? (p. 254).

CHAPTER XVI – PURIFICATION BY OVERCOMING DOUBT (*Kaṅkhāvitarāṇa-visuddhī*)

• What is “Purification by Overcoming Doubt”?

When a meditator can discern and understand clearly the causes and conditions which give rise to mentality and materiality in three periods of time, he will overcome all his doubts about the arising and existence of mentalities and materialities in the past, in the present and in the future.

The knowledge which is established by overcoming doubt about the arising and existence of mentality and materiality in three periods of time by discerning the causes and conditions of that mentality-materiality is called “Purification by Overcoming Doubt.”

• Ways of Discerning Causes and Conditions

A meditator, who wants to attain this knowledge, must look for the causes and conditions of mentality-materiality; just as when a skilled physician encounters a disease, he seeks its origin, or just as when a compassionate man sees a baby lying on its back on the road, he looks for its parents.

• Neither Causeless nor Created

To begin with, he ponders thus, “Does mentality-materiality arise without a cause? No, it cannot be. If so, everything will arise in every place; men will be identical for there are no causes to differentiate them.

“Then is mentality-materiality created by a Creator? No, it cannot be, because only mentality-materiality exists in the world, and no other thing like a creator can exist without a cause. If it is argued that the Creator himself is mentality-materiality, again it is not correct, because as a Creator is regarded to exist for ever without a cause, then mentality-materiality will also exist for ever without a cause.

“Therefore, there must be causes and conditions which produce mentality-materiality. What are they?”

• The First Way of Discerning Causes and Conditions

This body is not born inside a blue, red or white lotus or inside jewels or pearls, etc. It is born, like worms in a rotting corpse, in a

drain, in a cesspit, etc., between the colon and the stomach, leaning against the belly, facing the backbone, surrounded by large and small intestines, in a place that is stinking and disgusting, extremely cramped, being itself stinking and disgusting.

There are five causes which give rise to this body – ignorance (*avijjā*), craving (*taṇhā*), clinging (*upādāna*), kamma are the four root-causes, and nutriment (*āhāra*), its supporting cause or condition.

- (1) Among the five causes, ignorance, craving and clinging are the powerful supporting causes; they are like the mother.
- (2) Kamma gives rise to this body just as the father giving rise to the body. So kamma is like the father.
- (3) Nutriment sustains the body, just as the wet-nurse sustains the baby. So nutriment is like the wet-nurse.

• Proceeding to Discern the Causes of Mentality-Materiality

“*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu-viññānaṃ*”

“On account of the eye-door (*cakkhu-pasāda*) and the visible object, eye-consciousness arises.”

Similarly on account of the ear-door (*sota-pasāda*) and the sound, ear-consciousness arises, and so on. In this way he discerns mentality. He can also discern four causes – viz., *kamma*, *citta*, *utu* (heat) and *ojā* (nutriment) – which produce materiality.

When he has thus discerned that the arising of materiality-mentality is due to causes at the present, then he discerns that, as now, so in the past too the arising of mentality-materiality was due to causes, and in the future too the arising of mentality-materiality will be due to causes.

• Elimination of Sixteen Kinds of Doubt

Now there still exists five kinds of doubt about the past: “Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?”

Also there exist five kinds of doubt about the future: “Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?”

Again there exist six kinds of doubt about the present: “Am I? Am I not? What am I? How am I? From what existence comes this existence? What existence will follow the present existence?”^{2,3}

The 16 kinds of doubt pertaining to the Past, to the Future and to the Present can be discarded only when the meditator can penetratively discern the causal relations of **Dependent Origination** (*Paṭiccasamuppāda*).

• **Discerning the Causal Relations of Dependent Origination**

The *Buddha* has reminded *Ānandā* that beings have to undergo the round of rebirths life after life, because they do not understand properly and penetratively the causal relations of Dependent Origination or Dependent Arising.^{4,5}

Also in *Visuddhi Magga*⁶ and *Abhidhamma Commentary*,⁷ it is clearly stated thus:

“There is no one, even in a dream, who has emancipated from the round of misery without the ability to break through the Paṭiccasamuppāda causal relations of the saṃsāra-machine with his wisdom-sword which has been sharpened on the sacred whetstone of concentration.”

Thus the causal relations of *Paṭiccasamuppāda* must be discerned and verified with insight-wisdom to clarify all doubts and straighten all wrong views.

According to the instruction given in *Visuddhimagga Commentary*⁸:
 (1) The past five causes – viz., ignorance (*avijjā*), craving (*taṇhā*), grasping (*upādāna*), kamma-formations (*saṅkhāra*) and kamma (*kamma-bhava*) – must be investigated and discerned clearly, and the arising of the present five effects – viz., resultant consciousness (*viññāṇa*), mentality-materiality (*nāma-rūpa*), six sense-bases (*saḷāyatana*), contact (*phassa*) and feeling (*vedanā*) – due to the past causes must be observed vividly with wisdom by insight-meditation.

(2) The Present five causes – viz., ignorance, craving, grasping, kamma-formations and kamma – must be discerned next, and the arising of the future five effects – viz., resultant consciousness, mentality-materiality, six sense-bases, contact and feeling – due to the present five causes must be observed clearly with wisdom by insight-meditation.

Herein the causes of Dependent Origination constitute the truth of the cause of suffering (*samudaya-sacca*), and the effects of Dependent Origination constitute the truth of suffering (*dukkha-sacca*).

Therefore, the meditator must observe with wisdom:

(1) the arising of the present truth of suffering due to the past truth of

the cause of suffering;

(2) the arising of the future truth of suffering due to the present truth of the cause of suffering.

In order to correlate the past causes with the present effects and the present causes with the future effects, we should know the mental and material phenomena in the past, in the present and in the future.

How can we know the past mental and material phenomena which have already perished, and the future phenomena which do not come into existence yet?

Well, the ability of the concentrated mind is marvellous. We have learnt in chapter XII about the **Knowledge of seeing and Knowing of Past Existences** (*Pubbenivāsānussati-abhiññā*), and the **Knowledge of Seeing and Knowing Future Existences and Future Events** (*Anāga-tarisaññā*).

In the case of insight-meditation, we need not attain supernormal power. If we have the right concentration and the knowledge and skill of characterizing mentality-materiality both internally (in one's self) and externally (in others), then we can trace the stream of arising and perishing of mentality-materiality backward to past lives and forward to future existences. This method is mentioned in *Samyutta Nikāya*⁹, in *Khajjaniya Sutta*¹⁰, and it is being practised in Pa-auk Forest Meditation Centres in Myanmar, Malaysia, Indonesia, Singapore, U.S.A., Taiwan, etc.

In Pa-auk Forest Meditation Centres the meditator performs some meritorious deeds at the shrine by offering candles and flowers to the Buddha. He characterises the mental and material phenomena which arise during this performance. He then goes to the meditation-hall and meditates together with other meditators. He develops concentration, discerns his mentality-materiality, and traces the series of his mentality-materiality backward to the previous instant of performing meritorious deeds and again discerns the mental and material phenomena arising at that time. If he observes the same results as he has observed before, he is assured that he can characterise the near past mentality-materiality.

After that he can go on tracing the series of mentality-materiality backward to observe past phenomena until he can discern the mentality-materiality at the time of conceiving in his mother's womb.

So now he knows the present five effects of the past five causes – namely, rebirth-consciousness, its associated mental factors, kamma-born materiality including the sense bases, the contact of the sense-base with the sense-object, and the resultant feeling.

Then he goes on tracing the series of mentality-materiality backward in the immediate past existence to know the important events and the actions done in that existence. Then he focuses his mind on the mentality-materiality which arose at the time of near death when the near-death sign appeared. From this sign, he discerns the *kamma-formations* and the *kamma* which produces the present existence. He can also discern the three supporting forces, that is, *ignorance*, *craving* and *grasping*, from their accompanying consciousnesses which arise at the time when the near-death sign appeared.

Next he tries to discern whether the past five causes give rise to the present five effects. He can see the arising of the five effects due to the five past causes if they represent the true cause-effect relation. He also feels convinced that the past existence was his real past existence.

Then he traces the series of mentality-materiality backward in his first past existence until he can discern the rebirth-consciousness, its associated mental factors, the kamma-born materiality, the sense-bases, the contact of the sense-base with the sense-object and the resultant feeling.

He then proceeds tracing the series of mentality-materiality in the second past existence in order to find out the five causes that give rise to the five effects in the first past existence. If he is successful, he can again proceed to find out the cause-effect relation of the third past existence and the second past existence.

He must also discern the cause-effect relation of the present existence with the future existence. So he offers food to the Buddha, making a wish what he wants to be in the next existence. If he wishes to become a celestial being, then thinking the celestial existence to really exist is *ignorance*, the desire to become a celestial being is *craving*, and clinging to become the celestial being is *grasping*. His wholesome consciousness and volition for offering food to the Buddha are *kamma-formations*, and the *kamma seed* deposited in his mental stream after the dissolution of the wholesome volition is *kamma-bhava*. So now he has developed the five causes for conditioning a new existence to arise.

Then he develops concentration till it radiates very bright light and intently tries to observe the new existence which will arise due to the five present causes. Usually the new existence which he has wished for appears vividly.

He discerns the rebirth-consciousness (*viññāṇa*), its mental factors (*nāma*), the kamma-born materiality (*rūpa*), the six internal bases (*saḷāyatana*), the contact (*phassa*) of the sense-base with the sense-object, and the resultant feeling (*vedanā*) at the moment of rebirth of the new existence.

He then tries to discern whether the present five causes give rise to the future five effects. If they are the true cause-effect relation, he can observe the arising of the five future effects due to the present five causes.

He continues to discern the cause-effect relation of the first future existence with the second future existence in the same way, and so on, until he can observe no more future existence.

So now he has successfully discerned the *Paṭiccasamuppāda* causal relations of his three past existences, his present existence and his future existences in terms of five causes and five effects.

“Five causes were there in the past,
Five fruits we find in the present life;
Five causes do we now produce,
Five fruits we reap in future life.”

Furthermore, he also discerns the *Paṭiccasamuppāda* causal relations from one existence to another in terms of one cause and one effect as:

1. dependent on ignorance (*avijjā*), arise *kamma-formations* (*saṅkhāra*);
2. dependent on *kamma-formations*, arises resultant consciousness (*viññāṇa*);
3. dependent on resultant consciousness, arise associated mental factors (*nāma*) and *kamma-born materiality* (*rūpa*);
4. dependent on mentality-materiality arise six internal bases (*saḷāyatana*);
5. dependent on six internal bases arises contact (*phassa*) with sense-objects;
6. dependent on contact arises feeling (*vedanā*);

7. dependent on feeling arises craving (*taṇhā*);
8. dependent on caving arises grasping (*upādāna*);
9. dependent on grasping arises kamma process (*kamma bhava*) and rebirth-process (*upapatti-bhava*);
10. dependent on kamma-process (in the present existence) arises rebirth (*jāti*) (in the future existence)
11. dependent on rebirth arise decay and death (*jarā-maraṇa*), worry (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upāyāsa*).¹²

After discerning clearly all the causal relations from the most past existence to the last future existence which he has discerned, he can observe the whole series of the arising and perishing of mentality-materiality, extending from the most past existence to the last future existence.

So he can get rid of all the 16 doubts described earlier as well as the wrong views such as ‘**the view of Uncausedness**’ (*Ahetuka-dīṭṭhi*) which believes in the arising of living beings without any cause, and also ‘**the View of the Wrong Cause of Existence**’ (*Visama-hetuka-dīṭṭhi*) which believes in the creation of living beings by a Creator.

Furthermore, since the meditator has observed the continuous chain of cause and effect relations occurring in accordance with the law of Dependent Origination, he can discard ‘**the View of the Inefficacy of Action**’ (*Akiriya-dīṭṭhi*), ‘**the View of Nihilism**’ (*Natthika-dīṭṭhi*), ‘**the View of Eternity of the Soul or Ego**’ (*Sassata-dīṭṭhi*), and ‘**the View of Annihilation of the Soul or Ego**’ (*Uccheda-dīṭṭhi*) after death.

Numerous speculative opinions and theories, which at all times have influenced and still are influencing mankind, and which are not in accord with the causal relations, can all be eliminated.

Now the mind of the meditator is free from all false views. Thus the stage of “the Purity of View” (*Dīṭṭhi-visuddhi*) is further reinforced. Besides since the meditator has now overcome all the 16 doubts (*kañkhā*) mentioned above as well as ‘**the sceptical doubt**’ (*vicikicchā*) with respect to *Paṭiccasamuppāda*, he is said to overcome or transcend all doubts. So he has also attained ‘**the Purity by Transcending Doubt**’ (*Kaṅkhā-vitarāṇa-Visuddhi*).

• The Second Way of Discerning Causes and Conditions

Another meditator, in discerning the causes of mentality sees the

causes of mentality as twofold:-

- (i) the causes which are common to all mentality,
 - (ii) the causes which are not common to all mentality.
- (a) **The 6 sense-doors and the 6 sense-objects are the common causes** for the occurrence of all 81 mundane consciousnesses and their associated 52 mental factors, no matter whether they are *kusala*, *akusala*, *vipāka* or *kirīya*, and also whether they are *somanassa*, *domanassa* or *upekkhā*.
- (b) **Attention (*manasikāra*), listening to the Dhamma, etc., are the causes which are not common to all mentality**, but only to some particular mentality.
- **Wise reflection or attention, hearing of good dhamma**, etc., are the causes for moral minds to arise, but not the causes for immoral minds to arise.
 - **Unwise reflection, hearing wicked and evil dhamma**, etc., are the causes for immoral minds to arise, but not the causes for moral minds to arise.
 - **Kamma**, etc., is only the cause for the arising of resultant consciousness and kamma-born materiality.
- (c) **The causes for the arising of materiality** are kamma, heat (*utu*), consciousness (*citta*), and nutriment (*āhāra*).
- The past janaka kamma is the cause for the arising of kamma-born materiality in the present existence.
 - The consciousness at its arising moment is the cause for the arising of consciousness-born materiality.
 - The *utu* and the *āhāra*, at their existing moments, are the causes for arising of *utuja-rūpa* and *āhāraja-rūpa*, respectively.

When the meditator has discerned and understood that the occurrence of mentality-materiality is due to causes in this way, he understands also that, as now, so too, in the past the occurrence of mentality-materiality was due to similar causes, and in the future its occurrence will be due to similar conditions.

When he sees and understands in this way, all his doubts about the three periods of time disappear, and the ‘**Purity by Transcending Doubt**’ arises.

• The Third Way of Discerning Causes and Conditions

The meditator, who has discerned and seen clearly that the forma-

tions called mentality-materiality which has arisen become aged, and which has aged perish, discerns correctly **the causal relations of Paṭiccasamuppāda in the reverse order** as:-

- the ageing-and-death of formations is due to birth (*jāti*);
- the birth of formations is due to kamma-process (*kammabhava*);
- the arising of kamma-process is due to grasping (*upādāna*);
- the arising of grasping is due to craving (*taṇhā*);
- the arising of craving is due to feeling (*vedanā*);
- the arising of feeling is due to contact (*phassa*);
- the arising of contact is due to sense-bases (*saḷāyatana*);
- the arising of sense-bases is due to mentality-materiality;
- the arising of mentality-materiality is due to consciousness;
- the arising of consciousness is due to kamma-formations (*saṅkhāra*);
- the arising of kamma-formations is due to ignorance (*avijjā*).

The meditator, who can discern and understand clearly the causal relations of Paṭiccasamuppāda in this way, can abandon and transcend all the 16 doubts in three periods.

• The Fourth Way of Discerning Causes and Conditions

Another meditator discerns the causes and conditions of mentality-materiality by means of Dependent Origination (*Paṭiccasamuppāda*) in direct order as described on pages 262-263. Then his doubts are abandoned in the way already stated above.

• The Fifth Way of Discerning Causes and Conditions

Another meditator **discerns the causes and conditions of mentality-materiality by means of the round of kamma (*kamma-vaṭṭa*) and the round of kamma-result (*vipāka-vaṭṭa*)** thus:-

“In my past existence in performing kamma-process (*kamma-bhava*), delusion is **ignorance** (*avijjā*), exertion of effort is **kamma-formations** (*saṅkhāra*), desiring to get is craving (*taṇhā*), attachment and clinging is grasping (*upādāna*), prompting its concomitants to do is **volition** (*kamma-bhava*). These five past causes, namely, *avijjā*, *taṇhā*, *upādāna*, *saṅkhāra*, *kamma-bhava*, are the causes and conditions for rebirth-linking in the present existence.

“Here in the present existence, the **rebirth-linking** is rebirth-consciousness (*viññāṇa*), the descent into the womb is **mentality-materiality** (*nāma-rūpa*), the sensitivity is the **sense-base** (*saḷāyatana*), the

contact of sense-object with the sense-base is **phassa**, what is felt is **feeling** (*vedanā*). These five present results, namely, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, constitute the five resultants called rebirth-process (*upapatti-bhava*).

“In this present existence, the maturing of sense-bases is **ignorance**, (*avijjā*), desiring to get is **craving** (*taṇhā*), attachment and clinging is **grasping** (*upādāna*), exertion of effort is **kamma-formations** (*saṅkhāra*), prompting its concomitants to do the action is **volition** (*kamma-bhava*). These five present causes, namely, *avijjā*, *taṇhā*, *upādāna*, *saṅkhāra*, *kamma-bhava*, are the causes and conditions for rebirth-linking in the future existence. Again *viññāṇa* (rebirth-consciousness), *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, constitute five resultants called rebirth-process in the future existence.

By discerning in this way, the meditator abandons and transcends his doubts and attains ‘**the Purification by Transcending Doubt.**’

• The Benefits of seeing that only Kamma and Kamma-result Exist

When the meditator sees vividly that only kamma and kamma-result exist in the three periods of time, he understands clearly that -

- only kamma-cause and kamma-result exist;
- only the round of kamma (*kamma-vaṭṭa*) and the round of kamma-result (*vipāka-vaṭṭa*) exist;
- only the continuous flow of kamma and the continuous flow of kamma-result exist;
- only volitional action and the fruit of action exist.

When he understands thus, he abandons all the 16 doubts in three periods of time, and sees clearly that in all kinds of becoming, generation, destinies, stations of consciousness and abodes of living beings, only the continuous occurrence of mentality-materiality exists due to cause-effect relationship.

He sees no doer (*kāraka*) over and above the causes and no one called ‘*vedaka*’ enjoying the effect over and above the continuous occurrence of the result. So **Ancient Teachers** said:

“**There is no doer of a deed, and no one who reaps the fruit of the deed; only causes and effects occur continuously. This in the right view.**

“**When the round of kamma and the round of kamma-result occurs continuously in rotation, their first beginning cannot be known**

just as the first beginning of the continuous round of the seed and the tree cannot be known. In the future, if the continuous round of rebirths (*samsāra*) exists, the extinction of the round of kamma and the round of kamma-result cannot be seen.

“Because of the ignorance of the meaning of the absence of a doer of deeds, the heretics (*titthiyas*) grasp the perception of a ‘living being’ and take either ‘**the view of eternity of the being**’ or ‘**the view of annihilation of the being**’ after death. They oppose one another and develop 62 kinds of wrong view. Being bound by the rope of wrong view, they drift on the stream of craving (*taṇhā*). They are not free from suffering.

“The monk or disciple of the Buddha, with direct knowledge of this fact, knows the subtle cause which is void of a being or a doer of deeds or the enjoyer of the fruit.

“There is no kamma in the result, nor does the result exist in the kamma. Though they are void of each other, there is no fruit without the kamma.

“Fire does not exist in the sun-light, in a lens, or in dried cowdung, or outside them; yet fire arises when the lens focuses the sun-light on cowdung.

“Similarly the result exists neither inside the kamma nor outside the kamma; also the kamma does not exist in the result; in reality the fruit or result is born from the kamma.

“Therefore, in the whole universe, there is no God, no Brahmā, no Creator, no Almighty Person, who can create the khandha-stream and the round of rebirths. Depending on the causes, only mentality-materiality arise and perish rapidly and incessantly causing the khandha-stream to flow on continuously.”

• **Clear Understanding of all the Dhammas**

When the meditator has discerned all the causes of mentality-materiality by means of the round of kamma and the round of kamma-result as above, and has abandoned all doubts in three periods of time, he understood clearly all past, future and present dhammas by means of death and rebirth-linking.

This knowledge of the meditator is called ‘*Ñātapariññā*’ – the knowledge of understanding clearly all the dhammas that should be known precisely with natural characteristics.

That meditator also understands as follows.

In the past existence the aggregates of mentality-materiality produced by kamma had existed. They all perished in the past existence. In this present existence, new aggregates arise on account of a past kamma. No aggregate has migrated from the past to the present.

The present aggregates will all perish in the present existence. In the future existence new aggregates will arise again on account of a present kamma. No aggregate will migrate from the present existence to the future existence.

• **The Similes of Linking two Existences**

1 The **recitation** from the teacher’s mouth does not enter the pupil’s mouth. Yet on account of the teacher’s recitation, a similar recitation arises in the pupil’s mouth.

2 The **water**, over which *mantras* have been recited for therapeutic effect, was drunk by the proxy or representative. It does not enter the sick man’s stomach; yet the sickness is cured.

3 The **thanatkhar** (fragrant-bark paste) or **make-up** applied on the face does not pass over to the image which appears in the mirror. Yet on account of that applied fragrant paste or make-up, the paste or make-up appears on the face of the image.

4 When a man **lights a lamp** from the flame of another lamp, the flame does not pass over from the wick of the lighted lamp to the wick of the other lamp. Yet on account of the flame of the lighted lamp, the other lamp becomes lighted.

In the same way no mentality-materiality passed over from the past existence to the present existence, and no mentality-materiality will pass over from the present existence to the future existence.

On account of the aggregates, sense-bases and elements of the past existence, new aggregates, sense-bases and elements arise in the present existence, and on account of the present aggregates, sense-bases and elements, new aggregates, sense-bases and elements will arise again in the future existence.

Thus in **rebirth-linking**, there is no dhamma which separates the death-consciousness and the rebirth-consciousness, and there is no space between the two consciousnesses. Also no mentality-materiality pass over from the death-consciousness of the past life to the rebirth-consciousness of the future life. Yet the rebirth-consciousness

does not fail to arise.

• **The Benefits of Understanding all Dhammas Clearly**

When the meditator understands all mentality-materiality by means of death and rebirth-linking, his knowledge of discerning the causes of mentality-materiality becomes strong and rapid. He can abandon the 16 kinds of doubt more effectively. Not only that, he also abandons the 8 kinds of sceptical doubt (*vicikicchā*), and the 62 kinds of wrong view.

• **The 8 Kinds of Sceptical Doubt (*Vccikicchā*)**

- 1 The doubt about the Buddha,
- 2 The doubt about the Dhamma,
- 3 The doubt about the Saṅgha,
- 4 The doubt about kamma and its result,
- 5 The doubt about past aggregates, sense-bases and elements,
- 6 The doubt about future aggregates, sense-bases and elements,
- 7 The doubt about the front-end and the rear-end of the present aggregates, sense-bases and elements,
- 8 The doubt about *Paṭiccasamuppāda* causal relations.

• **The Attainment of Purification by Overcoming Doubts**

The meditator, who has discerned the causes of mentality and materiality by the various methods described above, transcends all doubts in three periods of time and attains the **Knowledge of Purification by Transcending Doubts** (*Kaṅkhāvitarāṇa-Visuddhi*). Other names for this knowledge are:

- ***Dhammathiti-nāṇa*** – the knowledge of knowing the Dhamma depending on which mentality-materiality exists,
- ***Yathābhūta-nāṇa*** – the knowledge of knowing things as they really are,
- ***Sammāḍassana-nāṇa*** – the knowledge of knowing things correctly,
- ***Nāmarūpapaccaya-pariggaha-nāṇa*** – the knowledge of discerning the causes for the arising of mentality-materiality.

• **Paṭisambhidāmagga Statements**

“Ignorance (*avijjā*) is a cause; kamma-formations (*saṅkhāra*) is the result which arises depending on the cause. And *avijjā* and *saṅkhāra* are also the results which arise depending on causes. The knowledge which can discern the causes thus is *Dhammathiti-nāṇa*”.

Question – Which dhammas are understood correctly by a person who reflects: “*anicca – impermanence*”? How does *sammāḍassana-nāṇa* arise?

Answer – The person who reflects ‘*anicca – impermanence*’ knows and sees correctly the sign of formations (mentality-materiality). The knowledge which knows and sees correctly in this way is *sammāḍassana-nāṇa*.

Question – By inference from what has been clearly seen presently, how should one see clearly that all formations are impermanent? Wherein is doubt abandoned?

Answer – By inference from what has been clearly seen presently, one should clearly know and see that all formations are impermanent. Doubt should be abandoned in all the dhammas which have been clearly seen.

Question – A person reflects: “*dukkha – suffering* *anatta – not self*”; which dhammas will he know and see correctly? Wherein is doubt abandoned?

Answer – A person, who reflects ‘*dukkha – suffering*’, will know and see correctly the incessantly arisen stream of mentality-materiality. A person, who reflects ‘*anatta – not-self*’, will know and see correctly the sign of formations as well as the stream of mentality-materiality. Hence it is called ‘*sammāḍassana = right seeing*’. Thus by inference from what has been known and seen clearly, one can see clearly that all formations are *anatta – not-self*. Doubt is abandoned in all clearly seen dhammas.

Question – Are *yathābhūta-nāṇa*, *sammāḍassana-nāṇa* and *kaṅkhāvitarāṇa-nāṇa* different in meaning as well as in sound (*sadda*)?

Answer – *Yathābhūta-nāṇa* (*correct knowledge*), *sammāḍassana-nāṇa* (*right seeing*) and *kaṅkhāvitarāṇa-nāṇa* (*knowledge of transcending doubt*) are the same in meaning but different in sound.

• **Becoming a Junior Stream-winner**

The meditator, who has developed *Nāmarūpa-pariccheda-nāṇa* and *yathābhūta-nāṇa* or the *Knowledge of Purification by Transcending Doubts*, has temporarily eliminated two defilements – viz., *dīṭṭhi* (wrong view) and *vicikicchā* (sceptical doubt).

He now becomes a **junior stream-winner**, who resembles a full stream-winner (*sotāpanna*). He has found comfort in the Buddha’s

Dispensation; he has found a foothold, he is certain of his destiny. He will not be reborn in the woeful abode in the next existence.

References

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| 1 S. ii, 72; M. i, 111 | 2 Vs. (Mahāsī) 1, 11 |
| 3 M. 1, 281-286 | 4 Vs. 2, 252-253 |
| 5 M. A. 1, 266-267 | 6 Abh. A. 1, 114 |
| 7 Abhi. A. 2, 47 | 8 Vs. 2, 276 |
| 9 S. 2, 71 | 10 Khajaniya Sutta |
| 11 Vs. 2, 214 | 12 S. 1, 243 |
- 13 'Visuddhimagga' by Baddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol. III, pp. 262-285.
- 14 'Visuddhimagga' by Baddantācariya Buddhaghosa, translated into Myanmar by Ven. Mahāsī Sayādaw, Vol. IV, pp. 252-275.
- 15 'The Path of Purification' (Visuddhimagga by Baddantācariya Buddhaghosa) translated into English by Bhikkhu Ñāṇamoli, Singapore Buddhist Meditation Centre, pp. 693-709.
- 16 'Visuddhimagga Made Clear, the Road to Nibbāna, Vol. III, in Myanmar Language, by Dr. Mehm Tin Mon, pp. 224-245.

• Review Question

- 1 Does mentality-materiality arise without a cause or is it created by a Creator? (p. 257)
- 2 How is a baby conceived in a mother's womb? What are the causes which give rise to the baby and describe the roles they play with examples. (pp. 257-258)
- 3 How should a meditator proceed to discern the causes of mentality-materiality? (p. 258)
- 4 Why do living beings have to undergo the round of rebirths? Why should a meditator penetratively discern the *Paṭiccasamuppāda* causal relations? (p. 259)
- 5 What are the causes which give rise to the present existence and the future existence? What are the results they give rise to? (p. 259)

- 6 What are the 16 doubts pertaining to three periods of time? How can a meditator transcend these doubts? (pp. 258, 259, 260-263)
- 7 What are the causes which are common to all mentality and the causes which are not common to all mentality? (p. 264)
- 8 What are the causes which give rise to materiality? How can a meditator discern them? (p. 264)
- 9 How can a meditator discern the causal relations of *Paṭiccasamuppāda* in the reverse order? What benefits will he attain? (pp. 264-265)
- 10 How can a meditator discern the causes and conditions of mentality-materiality by means of the round of kamma and the round of kamma-result? (pp. 265-266)
- 11 What are the benefits of seeing that only kamma and kamma-result exist in three periods of time? (pp. 266-267)
- 12 What is the knowledge which is called 'Ñātapariññā'? What does a meditator with this knowledge understand? (pp. 267-268)
- 13 Describe with two similes the nature of rebirth-linking of two existences. (pp. 268-269)
- 14 What is a Junior Stream-winner? How can we become Junior Stream-winners? (p. 270-271)

CHAPTER XVII – PURIFICATION BY KNOWLEDGE AND VISION OF THE RIGHT PATH AND THE WRONG PATH (*Maggāmagga-ñāṇadassana-visuddhi*)

• The Beginning of Vipassanā

After achieving the **Purification of View** (*Diṭṭhi-visuddhi*) by developing the knowledge of characterizing mentality and materiality (*Nānarūpa-pariccheda-ñāṇa*) and the Purification by Overcoming Doubts (*Kaṅkhāvitaraṇa-visuddhi*) by developing the knowledge of discerning of the causes of mentality-materiality (*Nāmarūpa-paccaya-pariggaḥa-ñāṇa*), the meditator is ready to undertake **vipassanā-meditation**.

However, he must further clarify his knowledge of the ultimate realities by again defining each consciousness, each mental factor and each ultimate materiality by its characteristic (*lakkaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and the nearest cause for its arising (*padaṭṭhāna*) as pointed out in *Mahāsatipaṭṭhāna Sutta*¹ and the Commentaries.^{2,3}

After redefining each *citta*, each *cetasika*, and *rūpa* internally (in himself) and externally (in others), he finds that his knowledge about ultimate realities becomes very clear.

• Vipassanā Meditation the Buddha's Way

Some teachers said that just meditating on one materiality or one mentality will lead to the realization of Nibbāna. This is not correct and not the Buddha's Way.

*Abhidhamma Commentary*⁴ and *Visuddhimagga Commentary*⁵ state that:

- 1 meditating on materialities alone will not lead to Path-wisdom;
- 2 meditating on mentalities alone will not lead to Path-wisdom;
- 3 meditating on only five internal aggregates will not lead to Path-wisdom;
- 4 meditating on only five external aggregates will not lead to Path-wisdom.

⁵ According to instructions in *Visuddhimagga*⁶, *Paṭisambhidā Pāḷī*⁷, *Samyutta Pāḷī*⁸, *Mūlapaṇṇasa Commentary*⁹, one must meditate on all internal materialities and mentalities, all external materialities and

mentalities, all mundane ultimate materialities and mentalities, which represent the causal relations of Dependent Origination, pertaining to the past, to the present, and to the future.

• To Develop the Purification by Knowledge and Vision of the Path and not-Path

The criteria of this Purification is *Sammasana-ñāṇa* and the first part of *Udayabbaya-ñāṇa*. ***Sammasana-ñāṇa*** is the knowledge of defining mentality-materiality as impermanence, suffering and not-self. It is the first insight knowledge (*vipassanā-ñāṇa*). ***Udayabbaya-ñāṇa*** is the knowledge which distinctly comprehends mentality-materiality at the genetic moment as well as at the perishing moment together with three characteristic marks of existence.

To develop this Purification, the meditator should begin with ***kalāpa-sammasana***, which is the comprehension of all conditioned things (*sankhāra* or *nāma-rūpa*) by groups without differentiating them as belonging to the past, to the future or to the present. This '**Comprehension by Groups**' (*Kalāpa-sammasana*) is the beginning of insight or vipassanā. This should be done next to the Overcoming of Doubts.

Furthermore, when *Tīraṇapariññā* arises, the Knowledge of discerning the Path and Not-Path also arises, and *Tīraṇapariññā* arises soon after *Ñātapariññā* has arisen.

• Three Types of Mundane Pariññā

'*Pariññā*' is the knowledge of comprehending precisely. Three *mundane pariññās* are *ñātapariññā*, *tīraṇapariññā*, and *pahānapariññā*.

1 ***Ñātapariññā* is the Knowledge of Understanding fully the mentality-materiality and their causes. It is also called 'Full understanding as the known.'**

This knowledge understands fully the various kinds of mentality and materiality together with their natural characteristics. It understands that the dhamma which has the characteristic of changing its form, colour or state owing to adverse physical conditions is '*materiality*' (*rūpa*). The dhamma which enjoys the taste of sensation is '*feeling*' (*vedanā*), etc.

2 ***Tīraṇapariññā* is the Knowledge of Understanding Fully in the sense of investigating. It is also called 'Full Understanding as Investigation.'**

After understading fully the mentalities and the materialities by means of their respective natural characteristics, the meditator investigates their common characteristics as: “materiality is impermanent, feeling is impermanant, etc.” The knowledge which arises by investigating common characteristics and which focuses on common characteristics is called ‘*Tīranapariññā*’.

3 ***Pahānapariññā* is the Knowledge of Understading Fully with Elimination.** It is also called ‘**Full Understanding with Elimination**’.

By means of the knowledge of understanding fully in the sence of investigating common characteristics the insight knowledge of understading fully with elimination of wrong perceptions such as the perception of permanence (*nicca-saññā*) arises by focusing on characteristics.

• **The Planes of three Pariññās**

The Plane or area of *Ñātapariññā* extends from *nāmarūpa-pariccheda-ñāṇa* to *nāmarūpa-paccayapariggaha-ñāṇa*. In this interval the understanding of the natural characteristics of the respective mentalities and materialities predominates.

The plane of *Tīranapariññā* extends from *kalāpa-sammasana-ñāṇa* to *udayabbaya-ñāṇa*. In this interval the understanding of the common characteristics of mentalities and materialities predominates.

The plane of *Pahānapariññā* extends from *baṅga-ñāṇa* to higher wisdoms up to the 4 Path-wisdoms.

Starting from *baṅga-ñāṇa*, when the meditator contemplates mentality-materiality as ‘*anicca* = impermanent’, he eliminates the perception of ‘*nicca* = permanent’. When he contemplates *nāma-rūpa* as ‘*dukkha* = suffering’, he eliminates the perception of ‘*sukha* = pleasant’. When he contemplates formations as ‘*anatta* = not-self’, he eliminates the perception of ‘*atta* = self’. In this way the Buddha described 7 *anupassanās* (repeated contemplations) starting from *aniccā-nūpas-sanā* as follows.

• **Seven Anupassanās and the Dhammas Eliminated**

- 1 *Aniccānupassanā* eliminates *nicca-saññā* (perception of permanent).
- 2 *Dukkhānupassanā* eliminates *sukhasaññā* (perception of pleasant).
- 3 *Anattānupassanā* eliminates *attasaññā* (perception of self).
- 4 *Nibbidānupassanā* eliminates *nandī* (delighting).
- 5 *Virāgānupassanā* eliminates *rāga* (attachment).

6 *Nirodhānupassanā* eliminates *samudaya* (cause of suffering).

7 *Paṭiniccaggānupassanā* eliminates *ādāna* (grasping).

Note: *nibbida* = boredom, feeling bored with the round of rebirths.

Virāga = detachment; *nirodha* = extinction;

Paṭiniccagga = abandonment.

• **1 Kalāpa-sammasana Method**

Any materiality whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near – he defines all that materiality as *impermanence* (*anicca*), as *painful* (*dukkha*), and as *not-self* (*anatta*). This is the *sammasana-ñāṇa* which arises in contemplation of the materiality-aggregate (*rūpakkhandha*).

In a similar way he develops the *sammasana-ñāṇa* in contemplation of the feeling-aggregate (*vedanakkhandha*), the perception-aggregate (*sannakkhandha*), the formations-aggregate (*saṅkhārakkhandha*) and the consciousness-aggregate (*viññānakkhandha*).

• **2 Addhāna-sammasana Method**

This method investigates the conditioned things in the 31 planes of existence by way of duration. He divides the conditioned things into the past, the present and the future groups. He meditates thus:

“*The material group in the past life has all perished in the past life. It does not pass on to the present life. Because of its nature of perishing and passing away, it is anicca. Because of its nature of fearfulness, it is dukkha. Because of its nature of ‘not-self’, it is anatta.*”

Then considering the fact that all the material groups in the present life will perish in this life and will not pass on to the future life, he again contemplates the present material gorups as *anicca*, *dukkha*, and *anatta*.

He contemplates the four mental aggregates in the same way, considering one aggregate at a time.

• **3 Santati-sammasana Method**

This method investigates the conditioned things in the 31 planes of existence in terms of continuous series. The meditator divides the material groups in one life as a series of hot materiality, a series of cold materiality, etc.

He then meditates thus:

“*The hot series of materiality has arisen and perished. It does*

not pass on to the cold series of materiality. Because of its nature of perishing and passing away, it is anicca. Because of its fearful and painful nature, it is dukkha. Because of its nature of not-self, it is anatta.”

Similarly considering the various cognitive series of consciousness, he meditates that the eye-door cognitive series of consciousness perishes soon after it has arisen and it does not pass on to the ear-door cognitive series; that the ear-door cognitive series of consciousness also perishes soon after it has arisen and it does not pass on to the nose-door cognitive series of consciousness, and so on. So they are *anicca*, *dukkha* and *anatta* on account of their impermanent, painful and not-self natures.

• 4 Khaṇa-sammasana Method

This method investigates the conditioned things in the 31 planes of existence by way of momentariness.

The meditator meditates thus: *“The material group which was formed in the past moment has perished after 17 consciousness-moments. It does not pass on to the present moment. Because of its passing-away nature, it is anicca. Because of its nature of fearfulness, it is dukkha. Because of its nature of not-self, it is anatta.*

“The mental group (citta and cetasikas) which has arisen at the moment of past bhavaṅga-citta, perishes soon after that moment and it does not pass on to the moment of vibrating bhavaṅga-citta. Because of its impermanent nature, it is anicca. Because of its painful nature, it is dukkha. Because of its not-self nature, it is anatta.”

He meditates in the same way for successive mental groups.

• Practical Vipassana Meditation

After redefining each ultimate materiality and each mentality (*citta* and *cetasika*) by its characteristic, function, manifestation and nearest cause for its arising internally in himself and externally in others, the meditator’s knowledge about ultimate realities becomes very clear (as described on page 273). So he can undertake practical vipassanā meditation as practised in International Pa-auk Forest Meditation Centres, where samatha-meditation and vipassanā meditation are being practised in detail as taught by the Buddha, incorporating the teachings of

the Buddha on meditation in Visuddhimagga, various Suttas and Commentaries.

• 1 Vipassanā Meditation on Ultimate Materialities

The meditator can now undertake vipassanā beginning with what is easier, and it is easier to do vipassanā meditation with materiality rather than to begin with mentality.

He first discerns the 18 real *rūpas* (*nipphanna rūpas*) in the six sense-doors and in the 42 body-parts (*koṭṭhāsas*), and contemplates the nature of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*), pertaining to each *rūpa* in each sense-door and in each body-part as well as to all *rūpas* in all the six sense-doors and the 42 body-parts.

He discerns the nature of arising and perishing of each *rūpa* with his wisdom and contemplates repeatedly the nature of impermanence as ‘*anicca, anicca*’, both internally and externally.

He discerns the nature of suffering by being tortured incessantly by the perishing of *rūpas* and repeatedly contemplates ‘*dukkha, dukkha*’, both internally and externally.

He discerns clearly with his wisdom the absence of a permanent, imperishable substance that can be called a ‘self’ or ‘soul’ and contemplates repeatedly ‘*anatta, anatta*’, both internally and externally.

In contemplating the three characteristic marks of existence, he should not focus his mind on tiny particles called ‘*rūpa-kalāpas*’ for they are not ultimate materialities and they will disappear as meditation progresses. Instead, he analyzes the particles to observe ultimate materialities (*pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā*, etc.) and focuses his attention on the rapid arising and perishing of these ultimate realities.

Also he should not contemplate three characteristics of existence on ten unreal materialities (*anipphanna rūpas*), because these materialities should not be contemplated in *vipassanā* meditation.

• 2 Meditation on Foulness (*Asubha Bhāvanā*)

The Buddha stated in *Girimā Sutta* and *Megiya Sutta* that a vipassanā-meditator should practise *Asubha Bhāvanā* to get rid of lust (*rāga*). Worldlings are, as a rule, very strongly attached to their bodies as well as to others’ bodies with lust, and **lust is the greatest enemy of meditation. The best way to suppress lust and the best remedy to cure lust-disease is to practise *Asubha Bhāvanā*.** This meditation was made

compulsory during the time of the Buddha for young monks.

Even now Asubha Bhavanā is included in four Guardian Meditations to protect meditators from internal and external enemies, especially from lust and other defilements. So vipassanā-meditators should practise this meditation occasionally.

In **Vijaya Sutta** the Buddha mentioned two kinds of corpses:

- (1) *living corpse (saviññāṇaka-asubha)*, and
- (2) *dead corpse (aviññāṇaka-asubha)*.

(a) **Meditation on Foulness with a Living Corpse**

The living body is made up of 32 parts. If the meditator can see the disgusting nature of each and every part of his body, his body will appear to him like a living corpse called ‘*saviññāṇaka-asubha*’.

In undertaking Asubha Bhāvanā, contemplating the disgusting nature of the 32 parts of the body, there are 2 methods:

- (1) the method to develop jhāna, and
- (2) the method to see the disgusting nature of the body called ‘*Ādīnavānupassanā*’.

The meditator has done the first method when he was developing ‘the Purification of the Mind’ (*citta-visuddhi*). What he should do now is the second method, i.e., *Ādīnavānupassanā*.

The way to do is to take note of the disgusting nature of the 32 parts of the body. When he can clearly see with his wisdom the nature of foulness, he meditates repeatedly: “*asubha, asubha*” (foulness, foulness), both internally and externally.

As the meditator is quite used to meditating on ultimate realities, the 32 parts of the body will soon break down into material groups (*rūpakalāpas*) while he is contemplating their repulsive nature. If they do not break down into material groups, he should intently focus on the four primary elements in them as he has done previously when he practised *Catudhātuvavatthāna Meditation* (p. 210). By the power of his meditation-knowledge up till now, the body parts will break down into material groups.

Again he analyzes the material groups into ultimate materialities as he has done before (p.210). Then he contemplates three characteristics of existence in these ultimate materialities both internally and externally.

(b) **Meditation on Foulness with a Dead Corpse**

In *Vijaya Sutta* the Buddha let bhikkhus, bhikkhunīs, men and women meditate on foulness with the dead corpse of *Sīrimā*, who had been a very beautiful courtesan in Rājagraha city.

The meditator should develop his right concentration until the wisdom associated with it radiates very brilliant, penetrative light. With the help of this brilliant light he focuses his attention on a dead corpse he has seen before. If the corpse is rotten with rotten liquid oozing out, it is better. Observing the disgusting nature of the corpse with his wisdom, he contemplates ‘*asubha, asubha*’ repeatedly.

When his meditating mind remains fixed calmly on the disgusting object, he tries to see his body with wisdom that it also becomes dead, rotten and disgusting. If he could not see so, he should focus his attention on the external dead corpse again. Then he should focus on his body again. As he repeats this procedure again and again, the disgusting nature of his body will become distinct.

When he could see the disgusting nature of his body clearly, he should meditate on foulness both internally and externally again and again. Every living being that he could see also becomes disgusting. After meditating internally and externally for many times, the corpse will break down into material groups or it will slowly break down into skeleton and then into bone-powder. At any stage he should contemplate: “*asubha, asubha*”.

If the corpse does not break into material groups easily, he should intently meditate on the four primary elements in the corpse; it will break down to material groups. When he could see material groups both in the internal corpse and in the external corpse, he should analyze them into ultimate realities and contemplate three characteristics of existence in the ultimate realities.

After he has contemplated three characteristics of ultimate realities internally and externally many times, he could give priority to one characteristic that he could contemplate best. He can devote longer time to contemplate this characteristic. However, he should contemplate all three characteristics. The power of meditating well on one characteristic is supported by the power of meditating on the other two characteristics.

• **3 (a) Vipassanā Meditation on Ultimate Mentalities**

When he can contemplate three characteristic marks of materiality quite well and quite rapidly, he contemplates three characteristic marks of mentality, pertaining to six kinds of cognitive series of consciousness in six sense-doors, both with moral minds and with immoral minds.

Observing the rapid arising and perishing of each cognitive consciousness and its associated mental factors at every consciousness-moment with wisdom, he contemplates repeatedly: “*anicca, anicca.*” He reflects in this way on all consciousnesses and mental factors in six kinds of cognitive series both internally and externally.

Similarly he discerns the nature of being tortured incessantly by the rapid perishing of cittas and cetasikas and contemplates: “*dukkha, dukkha.*”

Again he discerns with wisdom the absence of a permanent, imperishable substance that can be called ‘self’ or ‘soul’, and contemplates: “*anatta, anatta.*”

After he has meditated on each characteristic in turn for several rounds, he can give priority to one characteristic which he can contemplate best.

• **3 (b) Meditation on the Foulness of Mentalities**

It is described in *Mūlapaṇṇāsa Tikā*¹¹ that one can meditate on the foulness of mentality by observing with wisdom the disgusting nature of the rotten liquid oozing out from greed (*lobha*), anger (*dosa*), ignorance (*moha*) and other defilements present in immoral minds.

According to this statement immoral minds and immoral mental factors are really disgusting. If on account of wholesome mentalities, unwholesome mentalities also arise (e.g. performing meritorious deeds and wishing for human wealth and happiness or celestial happiness), then the meditator can contemplate both wholesome mentalities and unwholesome mentalities as repulsive.

One important thing is that while he contemplates mentalities as *anicca, dukkha, anatta, asubha*, he should contemplate bhavaṅga-cittas (life-continuum) which arise between cognitive series in the same way; only then can he develop pure wisdom which can observe mentalities at ‘momentary present’ (*khāṇa-paccupanna*).

• **4 Vipassanā meditation on Materiality-Mentality together**

Then the meditator contemplates on three characteristic marks of

materiality and mentality together, pertaining to six kinds of cognitive series of consciousness. Focusing his mind on each consciousness, its associated mental factors, the 63 types of materiality associated with the physical base and the sense-object, which all are arising and perishing rapidly, he contemplates repeatedly ‘*anicca, anicca*’ on the nature of arising and perishing, ‘*dukkha, dukkha*’ on the nature of being tortured incessantly, and ‘*anatta, anatta*’ on the nature of ‘not-self’ or ‘no-soul’.

He should contemplate three characteristic marks of mentality and materiality together in pair in accordance with the cognitive consciousness in the cognitive series in six sense-doors, both internally and externally.

• **5 Performing Addhāpaccupanna Vipassanā**

In discerning the causal relations of Dependent origination to get rid of 16 kinds of doubt pertaining to three periods of time, the meditator has observed the whole series of mentality-materiality, extending from the most past existence to the last future existence that he has discerned clearly (p. 262)

Now he contemplates the impermanent characteristic of materiality from birth to death of the present existence at least once. He repeats contemplating the painful characteristic and then the not-self characteristic. He continues reflecting on any of three characteristics that he likes best both internally and externally.

He contemplates each of three characteristics of mentality from birth to death in the same way. He should cover all the six types of cognitive series of consciousness in the sense-doors, both internally and externally. Then he should reflect on mentality and materiality together in the same way, both internally and externally.

After contemplating *anicca* internally, he contemplates it externally. After contemplating *dukkha* internally, he contemplates it externally. After contemplating *anatta* internally, he contemplates it externally.

• **6 Vipassanā meditation pertaining to the Past, to the Present and to the Future**

In all the past existences, the present existence and the future existences, in which he has discerned the causal relations of Dependent Origination from birth to death, he contemplates in turn the impermanent characteristic, the painful characteristic, the not-self characteris-

tic of materiality alone, of mentality alone, of materiality-mentality together, both internally and externally.

At least he should contemplate *anicca* once, *dukkha* once, *anatta* once, *asubha* once, both internally and externally. Then he should give priority to contemplate one characteristic that he likes best, but he should contemplate all the four characteristics.

• **7 Vipassanā Meditation on Gross-Subtle, Inferior-Superior, Distant-Near Materialities and Mentalities**

If the meditator can well contemplate three characteristics of materiality alone, of mentality alone, on materiality-mentality together, both internally and externally, pertaining to three periods of time, those materialities and mentalities will include gross-subtle, inferior-superior, distant-near materialities and mentalities.

If he can do it, it is better to contemplate them separately. The five translucent materialities (*pasāda-rūpas*) and the five sense-objects (*vaṇṇa, sadda, gandha, rasa, pathavī, tejo, vāyo*) can be easily observed; so they are known as gross materialities (*oḷārika-rūpas*). The remaining 16 materialities are known as subtle materialities (*sukhuma-rūpas*).

Immoral mentalities, immoral feeling, perception, formations (*saṅkhāra*) and consciousness are gross and easily observed; so they are known as gross mentalities. Moral feeling, perception, formations and consciousness as well as resultant and functional (*abyākata*) feeling, perception, formations and consciousness are subtle mentalities.

Gross materialities and gross mentalities are also known as inferior (*hīna*) and near (*santike*) materialities and mentalities whereas subtle materialities and subtle mentalities are also known as superior (*paṇīta*) and distant (*dūre*) materialities and mentalities.

• **8 Vipassanā Meditation on Present Five Aggregates**

He discerns the real materialities in the six sense-doors and the 42 body-parts of the present existence and contemplates their characteristics of impermanence, suffering and not-self in turn, both internally and externally. This is the contemplation of the materiality-aggregate.

Then he discerns the *vedanā cetasika* in each consciousness of the six-door cognitive series and, focusing on its arising and perishing, he contemplates its characteristics of impermanence, suffering and not-self in turn, both internally and externally. This is the contemplation of the feeling-aggregate.

He then contemplates on the perception-aggregate, the aggregate of mental formations and the consciousness aggregate in turn in the same way.

• **9 Vipassanā Meditation on Past, Present, Future Five Aggregates**

Any materiality whatever, whether past, present or future, internal or external, gross or subtle, inferior or superior, far or near, he defines all materiality as impermanence, as suffering, and as not-self in turn.^{12,13}

He discerns the real materialities in the six sense-doors and the 42 body-parts of past existences, present existence, and future existences successively and contemplates their characteristics of impermanence, suffering and not-self in turn, both internally and externally. This is the contemplation of the materiality aggregate.

He also contemplates the feeling-aggregate, the perception-aggregate, the aggregate of mental formations, and the consciousness-aggregate in turn in the same way.

• **10 Vipassanā Meditation in Forty Ways**

Next, in order to strengthen the comprehension of impermanence, suffering and not-self in the five aggregates, the meditator also contemplates the five aggregates in 40 ways.

• **(a) Ten Impermanent Characteristics**

- (i) **Aniccato** – mentality-materiality has arising as the front end and perishing as the rear end. Because it has these two ends, it is impermanent. The meditator focuses on materiality and on mentality in turn or on each aggregate and contemplates it as impermanent (*anicca*).
- (ii) **Palokato** – because it breaks down tremendously with disease, ageing and death, it is contemplated as perishable (*paloka*).
- (iii) **Calato** – because it trembles with sickness, ageing and death as well as with gain and loss, etc., it is contemplated as being trembled (*cala*).
- (iv) **Pabaṅguto** – because it can cause oneself and others to be ruined or because it can break down spontaneously in disarray, it is contemplated as breakable (*pabaṅgu*).
- (v) **Addhuvato** – because it can pass away at any age or at any moment and is not firm and not stable, it is contemplated as not firm and unstable (*addhuva*).
- (vi) **Vipariṇāmadhammato** – because it changes to ageing and death, it is contemplated as subject to change (*vipariṇāmadhamma*).

- (vii) **Asārakato** – because it is weak and destroyed automatically, it is contemplated as having no firm substance (*asāraka*).
- (viii) **Vibhavato** – because it arises due to craving and wrong view and perishes after arising, it is contemplated as great loss (*vibhava*).
- (ix) **Marañadhammato** – because it dies and passes away, it is contemplated as subject to death (*marañadhamma*).
- (x) **Sañkhatato** – because it arises due to primary cause and supporting cause, it is contemplated as being formed by causes (*sañkhata*).
- (b) **Twenty-five Painful Characteristics**
- (i) **Dukkhato** – because of being tortured incessantly by the arising and perishing of mentality-materiality, mentality-materiality is contemplated as painful (*dukkha*).
- (ii) **Rogato** – because mentality-materiality is the place where all bodily diseases and mental diseases occur, it is contemplated as a painful disease (*roga*).
- (iii) **Aghato** – because it causes great loss to living beings and it is the place of bad deeds, it is contemplated as the source of great loss (*agha*).
- (iv) **Gaṇḍato** – mentality-materiality is associated with various kinds of suffering; it lets the filth of defilements to ooze out incessantly; it becomes ripe and swollen with arising, ageing, perishing and explodes like a boil; because of this nature, it is contemplated as a boil (*gaṇḍa*).
- (v) **Sallato** – because it pierces, tortures and is hard to remove, it is contemplated as a sharp thorn or spike (*salla*).
- (vi) **Ābādhato** – as a sick person has to depend on others to maintain balanced posture, it cannot arise alone and has to depend on various causes; it is the proximate cause of various diseases; because of this nature it is contemplated as torturing sickness (*ābādha*).
- (vii) **Upaddavato** – because it can give rise to great danger such as the danger imposed by a monarch or by sickness or by ageing or by death, it is contemplated as a calamity (*upaddava*).
- (viii) **Bayato** – because it resembles a danger-well from which all other dangers spring up, and it opposes Nibbāna, it is contemplated as great danger (*baya*).
- (ix) **Ītito** – because it gives rise to many destructions, it is contemplated as frightening danger (*īti*).

- (x) **Upasaggato** – because it is followed by many disadvantages and smeared with lust, anger, etc., and because it is unacceptable as an evil spell, it is contemplated as close disturbance (*upasagga*).
- (xi) **Atānato** – because it cannot be protected not to perish after arising, and it cannot bring peace, it is contemplated as unprotectable (*atāṇa*).
- (xii) **Aleṇato** – because it is not worthy to be taken shelter in, and it cannot give shelter to those who take shelter in it, it is contemplated as no shelter (*aleṇa*).
- (xiii) **Asaraṇato** – because it cannot give protection to those who take refuge in it, it is contemplated as no refuge (*asaraṇa*).
- (xiv) **Vadhakato** – because it is an enemy pretending to be a friend, wins the confidence of an intimate person by deceiving and kills him, it is contemplated as a murderer (*vadhaka*).
- (xv) **Aghamūlato** – because it is the root cause of evil deeds, it is contemplated as the root of evil deeds (*aghamūla*).
- (xvi) **Ādīnavato** – because it represents the round of suffering with incessant arising and perishing, and also has faults such as *anicca*, *dukkha*, *viparināma-dhamma*, it is contemplated as a terrible bundle of faults (*ādīnava*).
- (xvii) **Sāsavato** – because it has the cankers (*āsavas*) as its nearest causes for arising, it is contemplated as the fruits of cankers (*sāsava*).
- (xviii) **Mārāmisato** – death is called *maccumāra*, and defilements are called *kilesāmāra*. The meditator contemplates mentality-materiality as māra's bait and food (*mārāmisa*).
- (xix) **Jātidhammato** – because mentality-materiality has the nature of arising, it is contemplated as subject to birth (*jātidhamma*).
- (xx) **Jarādhammato** – because it has the nature of ageing, it is contemplated as subject to ageing (*jarādhamma*).
- (xxi) **Byādhidhammato** – because it has the nature of illness, it is contemplated as subject to illness (*byādhidhamma*).
- (xxii) **Sokadhammato** – because it has the nature of sorrow, it is contemplated as subject to sorrow (*sokadhamma*).
- (xxiii) **Paridevadhhammato** – because it has the nature of lamentation, it is contemplated as subject to lamentation (*paridevadhhamma*).
- (xxiv) **Upāyāsato** – because it has the nature of despair, it is contemplated as subject to despair (*upāyāsa*).

(xxv) **Samkilesadhammato** – because it is the sense-object of craving (*taṇhā*), wrong view (*diṭṭhi*) and bad conduct (*ducarita*), it is contemplated as subject to defilements (*saṅkilesadhamma*).

(c) Five Not-Self Characteristics

- (i) **Anattato** – because mentality-materiality itself is not the owner of the body-house, etc., it is contemplated as not-self or not-soul (*anatta*).
- (ii) **Suññato** – because mentality-materiality is devoid of the state of being, an owner of the body-house (*sāmi*), being a permanent resident in the body-house (*nivāsī*), being a doer (*kāraka*), being an experienter of pain and pleasure (*vedaka*), being a director (*adhiṭṭhāyaka*), it is contemplated as void of soul or self (*suñña*).
- (iii) **Parato** – because one cannot wish to be always pleasant and not to be painful, old, ill and fatal, mentality-materiality is contemplated as a stranger or alien (*para*).
- (iv) **Rittato** – because it is devoid of the state of being firm (*dūva*), beautiful (*subha*), pleasant (*sukha*), and self (*atta*), it is contemplated as void of essence and substance (*ritta*).
- (v) **Tucchato** – because mentality-materiality is void of essence and substance, it is contemplated as futile or useless. Although it really exists by means of arising, existing and perishing, its life-span is extremely short. Soon after it has arisen, it perishes and disappears. So also it is contemplated as futile (*tuccha*).

The meditator should perform the above 40 types of contemplation

- (1) sometimes on materiality alone, (2) sometimes on mentality alone, (3) sometimes on mentality and materiality together, reflecting

- (i) *anicca, paloka, cala, pabaṅgu*, etc., in turn,
 (ii) *dukkha, roga, baya, gaṇḍa*, etc., in turn,
 (iii) *anatta, suñña, para, ritta, tuccha* in turn.

He should also reflect the above characteristics on five aggregates – each aggregate at a time.

First he contemplates the materiality aggregate in the six sense-doors and 42 parts of the body as *anicca, paloka, cala, pabaṅgu*, etc., both internally and externally.

Then he contemplates each mental aggregate in the same way. He should reflect all the 40 characteristics of each aggregate.

• 11 Vipassanā on the Causes and Effects of Paṭiccasamuppāda

According to the *Paṭiccasamuppāda* first method he discerns the ultimate realities which represent the causes and the effects of Dependent Origination in the past existences, the present existence and the future existences, and defines them as impermanent, painful, and not-self in turn. He should focus his mind on the ultimate realities while he is reflecting their characteristics.

The examples of meditation are:-

- Because *avijjā* arises, *saṅkhāra* also arises.
Avijjā arises and perishes – *anicca*;
Saṅkhāra arises and perishes – *anicca*.
- Because *saṅkhāra* arises, *viññāṇa* also arises.
Saṅkhāra arises and perishes – *anicca*;
Viññāṇa arises and perishes – *anicca*.
- Because *viññāṇa* arises, *nāma-rūpa* also arises.
Viññāṇa arises and perishes – *anicca*;
Nāma-rūpa arises and perishes – *anicca*.
- Because *nāma-rūpa* arises, *saḷāyatana* also arises.
Nāma-rūpa arises and perishes – *anicca*;
Saḷāyatana arises and perishes – *anicca*.
- Because *saḷāyatana* arises, *phassa* also arises.
Saḷāyatana arises and perishes – *anicca*;
Phassa arises and perishes – *anicca*.
- Because *phassa* arises, *vedanā* also arises.
Phassa arises and perishes – *anicca*;
Vedanā arises and perishes – *anicca*.
- Because *vedanā* arises, *taṇhā* also arises.
Vedanā arises and perishes – *anicca*;
Taṇhā arises and perishes – *anicca*.
- Because *taṇhā* arises, *upādāna* also arises.
Taṇhā arises and perishes – *anicca*;
Upādāna arises and perishes – *anicca*.
- Because *upādāna* arises, *kamma-bhava* also arises.
Upādāna arises and perishes – *anicca*;
Kamma-bhava arises and perishes – *anicca*.
- Because *kamma-bhava* arises, *upapatti-bhava* also arises.
Kamma-bhava arises and perishes – *anicca*;

Upapatti-bhava arises and perishes – *anicca*.

- Because *upapatti-bhava* arises, *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa* also arise.

Upapatti-bhava arises and perishes – *anicca*;

Soka, *parideva*, *dukkha*, *domanassa*, *upāyāsa* arise and perish – *anicca*.

After meditating internally, he meditates externally in the same-way. After reflecting *anicca* characteristic, he reflects *dukkha* characteristic and then *anatta* characteristic in the same way.

He also discerns the ultimate realities of the causes and the effects of Dependent Origination in the series of existence pertaining to the past, to the present and to the future, and defines them as impermanent, painful and not-self in turn in the same way.

12 Vipassanā by Means of Materiality-Septad¹² (*Rūpa-sattaka*)

The meditator comprehends materiality in seven aspects and contemplates them as impermanent, painful and not-self in detail.

(1) Meditation by Ādānanikkhepana Method

This method contemplates materiality from birth to death as *anicca*, *dukkha*, *anatta* in turn, both internally and externally.

(2) Meditation by Vayovuḍḍhatthaṅgama Method

This method comprehends materiality as growth and decline in every stage of the present existence as follows.

- | | |
|---|-----------------------|
| (2-1) Dividing 100 years into 3 parts | (33 years each) |
| (2-2) Dividing 100 years into 10 parts | (10 years each) |
| (2-3) Dividing 100 years into 20 parts | (5 years each) |
| (2-4) Dividing 100 years into 25 parts | (4 years each) |
| (2-5) Dividing 100 years into 33 parts | (3 years each) |
| (2-6) Dividing 100 years into 50 parts | (2 years each) |
| (2-7) Dividing 100 years into 100 parts | (1 year each) |
| (2-8) Dividing 100 years into 300 parts | (1 utu = season each) |
| (2-9) Dividing 100 years into 600 parts | (2 months each) |
| (2-10) Dividing 100 years into 2400 parts | (15 days each) |

He contemplates the materiality arising in each part as *anicca*, *dukkha*, *anatta* in turn as it perishes in that part. It does not pass over to the next part.

Then he divides the materiality in **one day** as follows.

- (2-11) Dividing into 2 parts by means of day and night;
- (2-12) Dividing the day into 3 parts as morning, noon, evening;
- (2-13) Dividing the night into 3 parts as the first watch, the second watch and the last watch of the night;
- (2-14) Dividing one day into 6 parts;
- (2-15) The materiality arising in moving forward;
- (2-16) The materiality arising in moving backward;
- (2-17) The materiality arising in looking to the front;
- (2-18) The materiality arising in looking sideways.

He contemplates thus: the materiality occurring in the day perishes there without reaching the night; the materiality arising in the night perishes there without reaching the day; therefore it is impermanent, painful, and not-self.

The materiality arising in moving forward perishes there without reaching the moving backward; the materiality arising in the moving backward perishes there without reaching the moving forward; therefore it is impermanent, painful and not-self.

Again in that one day, during the various stages while he is moving forward and backward, etc., he contemplates the materiality in each stage as impermanent, painful and not-self.

He divides a **single footstep** into 6 parts as follows.

- (2-19) *lifting up* the foot from the ground,
- (2-20) *shifting forward*, i.e., shifting the foot to the front,
- (2-21) *shifting sideways*, i.e., shifting the foot to the side on seeing a thorn, a stump, etc.,
- (2-22) *lowering down*, i.e., letting the foot down,
- (2-23) *placing down*, i.e., putting the foot on the ground,
- (2-24) *fixing down*, i.e., pressing the foot on the ground while the other foot is being lifted up.

He contemplates thus: the materiality arising in lifting up perishes there without reaching the stage of shifting forward; the materiality arising in shifting forward perishes there without reaching the stage of shifting sideways and so on; therefore it is impermanent, painful and not-self.

It is reflecting three characteristic marks in the materialities which arise during the various stages of *iriyapatha sampajañña* in each day.

(3) Meditation on Nutriment-born Materiality

Nutriment-born materiality is distinct when the meditator is hungry and when he has eaten to his full. He discerns the materialities produced by *kamma*, *citta*, *utu* (heat), *āhāra* (nutriment) at these two instants and contemplate them as impermanent, painful and not-self, both internally and externally.

(4) Meditation on Heat-born Materiality

Heat-born materiality is distinct by means of hotness and coldness. He discerns the materialities produced by *kamma*, *citta*, *utu* and *āhāra* at these two instants and contemplate them as impermanent, painful and not-self, internally and externally.

(5) Meditation on Kamma-born Materiality

Kamma-born materiality becomes distinct through six sense-doors. In the eye-door three kamma-born decads (eye-decad, body-decad, sex-decad) contain 30 materialities, and three octads produced by *citta*, *utu* and *āhāra* contain 24 materialities, making up 54 materialities. If we include 9 materialities from *jīvita navaka*, it becomes 63 materialities.

(5-1) 63 materialities arise in the eye-door.

(5-2) 63 materialities arise in the ear-door.

(5-3) 63 materialities arise in the nose-door.

(5-4) 63 materialities arise in the tongue-door.

(5-5) 53 materialities arise in the body-door.

(5-6) 63 materialities arise in the mind-door (heart).

These materialities arise and perish in the same door without passing over to another door. He tries to see them clearly with wisdom and contemplates them as impermanent, painful and not-self, both internally and externally.

(6) Meditation on Mind-born Materiality

Mind-born materiality becomes distinct at the times of gladness and sadness:

(6-1) Materialities produced by four causes at the time of gladness,

(6-2) Materialities produced by four causes at the time of sadness.

He contemplates these materialities as impermanent, painful and not-

self, both internally and externally.

(7) Meditation on Natural Materiality

Natural materiality is external materiality, which does not associate with faculties and it exists outside the bodies of living beings. Examples of natural materiality are iron, copper, tin, lead, gold, silver, pearl, gem, beryl, conch, shell, marble, coral, ruby, opal, soil, stone, rock, grass, tree, creeper, and so on.

Focusing brilliant wisdom-light on them, the meditator discerns the four primary elements in them and breaks them down into material groups. He analyzes the material groups and contemplates the eight materialities in heat-born octads as well as the nine materialities in *sadda-navaka kalāpas* as impermanent, painful and not-self.

13 Vipassanā by Means of Immateriality Septad (*Arūpa-sattaka*)

The meditator comprehends immateriality or mentality in seven aspects and contemplates them as impermanent, painful and not-self.

(1) *Kalāpa* = Meditation by Groups

The materialities which arise in the seven instances of the Materiality septad given above are comprehended together as groups and contemplated as impermanent, painful and not-self in turn.

The consciousness together with its associated mental factors which contemplated the material groups as impermanent is again contemplated with subsequent consciousness as impermanent, painful and not-self.

Again the consciousness and its associated mental factors which contemplated the material groups as painful is again contemplated with subsequent consciousness as impermanent, painful and not-self.

Similarly the consciousness and its associated mental factors which contemplated the material groups as not-self is again contemplated with subsequent consciousness as impermanent, painful and not-self.

The meditating minds of worldlings and *sekkha* persons are *mahā-kusala javana cittas*. The whole mind-door cognitive consciousnesses, consisting of *manodvārāvajana* and seven *javana cittas* together with their associated cetasikas, should be contemplated as impermanent, painful and not-self.

(2) *Yamaka* = Meditation by Pairs

The consciousness and its associated mental factors which contemplated *ādānanikkhepana* materiality as impermanent is again contem-

plated with subsequent consciousness as impermanent, painful and not-self in turn.

The consciousness which contemplated that materiality as painful, and also the consciousness which contemplated that materiality as not-self are again contemplated with subsequent consciousnesses as impermanent, painful and not-self in turn.

The consciousnesses which contemplated *vayovuḍḍhatthaṅgama* materiality, nutriment-born materiality, heat-born materiality, kamma-born materiality, mind-born materiality, and natural materiality respectively are similarly contemplated as impermanent, painful and not-self in turn.

(3) *Khanika* = Meditation by Moments

The (1) first consciousness (first mind-door cognitive series) which contemplated *ādānanikkhepana* materiality as impermanent is again contemplated with the second consciousness (second mind-door cognitive series), the (2) second consciousness is again contemplated with the third consciousness, the (3) third consciousness is again contemplated with the fourth consciousness, and the (4) fourth consciousness is again contemplated with the (5) fifth consciousness as impermanent, painful and not-self in turn.

The respective consciousnesses which contemplated *ādānanikkhepana* materiality as painful as not-self are again contemplated by subsequent consciousnesses in the same way as impermanent, painful and not-self in turn.

(4) *Paṭipāti* = Meditation by Series

Ādānanikkhepana materiality was contemplated with a consciousness, and (1) that consciousness is contemplated with a second consciousness, (2) that second consciousness is contemplated with a third consciousness, (3) that third consciousness is contemplated with a fourth consciousness (10) the tenth consciousness is contemplated with the eleventh consciousness as impermanent, painful and not-self in turn.

This meditation is repeated with the respective consciousnesses which contemplated *ādānanikkhepana* materiality as painful and as not-self.

The meditation is also repeated with the six remaining kinds of materiality such as *payovuḍḍhatthaṅgama* materiality.

(5) *Diṭṭhiugghāṭana* = Meditation by Removal of False View

Formations or mentality-materiality are contemplated as not-self many times repeatedly. This contemplation can remove the wrong view. When *anattānupassanā-ñāṇa* is supported by *aniccānupassanā-ñāṇa* and *dukkhānupassanā-ñāṇa*, it can remove the wrong view.

(6) *Mānaugghāṭana* = Meditation by Removal of Pride

Formations or mentality-materiality are contemplated as impermanent many times repeatedly. This contemplation can remove pride (*māna*). When *aniccānupassanā-ñāṇa* is supported by *dukkhānupassanā-ñāṇa* and *anattānupassanā-ñāṇa*, it can remove pride or conceit.

(7) *Nikantipariyādāna* = Meditation by Ending Mild Attachment

Formations or mentality-materiality are contemplated as painful many times repeatedly. This contemplation can put an end to mild attachment. When *dukkhānupassanā-ñāṇa* is supported by *aniccānupassanā-ñāṇa* and *anattānupassanā-ñāṇa*, it can put an end to mild attachment (*nikantī*). On account of this wisdom, attachment (*taṇhā*) will no longer arise.

When the meditator can perform *vipassanā* meditation by means of materiality-septad and immateriality-septad very skilfully, he has the ability to perform *rūpa-kammaṭṭhāna* and *nāma-kammaṭṭhāna* very skilfully.

• *Sammasana-ñāṇa* Reaches the Climax

When the meditator can contemplate three characteristic marks in mentality-materiality pertaining to the past, to the present and to the future very skilfully, he again contemplates present materiality alone, present mentality alone, present mentality-materiality together as impermanent, painful and not-self in turn. He practises to comprehend mentality-materiality clearly at momentary present (*khaṇa-paccupanna*).

Then he contemplates (1) materiality alone, (2) mentality alone, (3) mentality-materiality together from the past to the future as impermanent, painful and not-self in turn for at least one round each.

Then giving priority to the characteristic mark which he can contemplate best, he continues contemplating that characteristic again and again.

When the arising and perishing of mentality-materiality appears in his wisdom extremely rapidly, his knowledge of defining mentality-materiality as impermanence, suffering and not-self has reached the

climax.

• Penetrating a Part of 18 Principal Insights

When *sammasana-nāṇa* reaches the climax, the meditator has penetrated a part of 18 Principal Insights (*Mahāvīpassanā*) and has eliminated their opposites.

- 1 As he has contemplated mentality-materiality as impermanent repeatedly (*aniccānupassanā*), he abandons the perception of permanence (*niccasaññā*).
- 2 As he has contemplated mentality-materiality as painful repeatedly (*dukkhānupassanā*), he abandons the perception of pleasure (*sukhasaññā*).
- 3 As he has contemplated mentality-materiality as not-self repeatedly (*anattānupassanā*), he abandons the perception of self (*attasaññā*).
- 4 As he has contemplated mentality-materiality as signless repeatedly (*animittānupassanā*), he abandons the perception of permanent sign.
- 5 As he has contemplated mentality-materiality as desirelessness repeatedly (*appaṇihitānupassanā*), he abandons craving (*taṇhā*).
- 6 As he has contemplated voidness of self repeatedly (*suññatānupassanā*), he abandons misinterpretation as self.
- 7 As he has developed correct knowledge and vision (the vision of *yathābhūtañāṇa*), he abandons intense delusion.

According to *Paṭisambhidāmagga*, *aniccānupassanā* and *animittānupassanā*, *dukkhānupassanā* and *appaṇihitānupassanā* as well as *anattānupassanā* and *suññatānupassanā* are the same in meaning and different only in the letter.

The meditator has also penetrated part of the remaining Principal Insights. So he is ready to proceed to *Udayabbayañāṇa*.

• Development of Udayabbayañāṇa

***Udayabbayañāṇa* – is the knowledge which can discern clearly the arising = *udaya* and the perishing = *vaya* of mentality-materiality and causes – effects together with three characteristic marks.**

In developing *sammasanañāṇa*, the meditator has already contemplated mentality-materiality as well as causes and effects repeatedly as impermanent, painful and not-self. Again now he meditates on them to reach momentary present.

14 Undertaking Vipassanā to Reach Momentary Present

Momentary means the arising moment, the existing moment and the

perishing moment of mentality. The meditator penetratively observes mentality-materiality with wisdom at these moments and contemplates mentality-materiality with wisdom at these moments and contemplates mentality-materiality as impermanent, painful and not-self in turn. This is called vipassanā meditation at momentary present.

First he contemplates internal materiality alone as impermanent, painful and not-self in turn at momentary present. He repeats with external materiality.

Then he contemplates internal mentality alone as impermanent, painful and not-self in turn at momentary present. He repeats with external mentality.

Next he contemplates internal mentality-materiality as impermanent, painful and not-self in turn at momentary present. He repeats with external mentality-materiality.

When he can meditate very well at momentary present, he contemplates (1) materiality alone, (2) mentality alone, (3) mentality-materiality together from successive past existences to successive future existences as impermanent one round, as painful one round, as not-self one round. He meditates repeatedly giving priority to the characteristic which he can contemplate best. When the arising and perishing of mentality-materiality appears very quickly in his wisdom, he shifts his meditation to the broad method of vipassanā meditation for developing *udayabbaya-nāṇa*.

• 15 *Samudayadhammānupassī* = Meditation on Arising

The meditator observes with wisdom the arising of the causes and the effects of *Paṭicasamuppāda* (fifth method) and meditates as follows.

For material aggregate:

- (i) Because *avijjā* arises, *kammaja-rūpa* arises.
- (ii) Because *taṇhā* arises, *kammaja-rūpa* arises.
- (iii) Because *upādāna* arises, *kammaja-rūpa* arises.
- (iv) Because *saṅkhāra* arises, *kammaja-rūpa* arises.
- (v) Because *kamma* arises, *kammaja-rūpa* arises.
- (vi) Because *citta* arises, *cittaja-rūpa* arises.
- (vii) Because *utu* (heat) arises, *utuja-rūpa* arises.
- (viii) Because *āhāra* (nutriment) arises, *āhāraja-rūpa* arises.

For rebirth feeling-aggregate:

- (i) Because *avijjā* arises, *vedanā* arises.
- (ii) Because *taṇhā* arises, *vedanā* arises.
- (iii) Because *upādāna* arises, *vedanā* arises.
- (iv) Because *saṅkhāra* arises, *vedanā* arises.
- (v) Because *kamma* arises, *vedanā* arises.
- (vi) Because *sense-base* (*vatthu*) arises, *vedanā* arises.
- (vii) Because *sense-object* (near-death sign) arises, *vedanā* arises.
- (viii) Because contact (*phassa*) arises, *vedanā* arises.

Meditate on the remaining aggregates in the same way. Meditate on the mental aggregates of all consciousnesses which arise in the six kinds of cognitive series in the six sense-doors as well as in *bhavaṅga-mental aggregates* in the same way.

16 *Vayadhammānupassī* = Meditation on Perishing

The meditator, who sees and knows clearly with wisdom the arising of the effects (*rūpa*, etc.) because of the arising of the causes (*avijjā*, etc.), can also see and know easily the perishing of the effects due to the perishing of the causes by looking forward to the future with wisdom.

Both the mentalities and materialities which represent the causes and the mentalities-materialities which represent the effects are formations (*saṅkhāra*) which arise and perish. The incessant momentary arising and perishing of these formations or “the nature of arising and perishing” is called “*uppāda-nirodha*”. So long as the causes keep on conditioning continuously, the arising and perishing of the effects will keep on occurring continuously. The nature of this continuous perishing is called “*uppāda-nirodha*” or “*khaṇika-nirodha*”.

The four Path-wisdoms (*maggañāṇa*) totally eliminate the respective defilements. The eliminated defilements will never arise again in the continuous stream of mentality-materiality. This type of total elimination is called “*anuppādanirodha*”.

When the meditator sees clearly with wisdom that the effects are perishing and ceasing continuously due to the continuous perishing and cessation of the causes, he can continue meditating as follows.

Meditation on material aggregate:

- (i) Because *avijjā* perishes, *kammajarūpa* perishes.
- (ii) Because *taṇhā* perishes, *kammajarūpa* perishes.
- (iii) Because *upādāna* perishes, *kammajarūpa* perishes.

- (iv) Because *saṅkhāra* perishes, *kammajarūpa* perishes.
- (v) Because *kamma* perishes, *kammajarūpa* perishes.
- (vi) Because *citta* perishes, *cittajarūpa* perishes.
- (vii) Because *utu* perishes, *utujarūpa* perishes.
- (viii) Because *āhāra* perishes, *āharajarūpa* perishes.

All the above cessations are included in *anuppādanirodha*. The incessant cessation of *kammajarūpa*, *cittajarūpa*, *utujarūpa* and *āhārarūpa* in oneself and in others are called *uppādanirodha*. He must be able to differentiate these two types of cessation. He should meditate on the mental aggregates in the same way.

• 17 *Samudaya-vayadhammānupassī* – Meditation on Arising and perishing

According to *Visuddhimagga*¹³, *Mahāsaṭṭipatthāna Sutta* and *Aṭṭhakathā*¹⁴, the meditator should observe with wisdom the arising of the effects due to the arising of the causes and the perishing of the effects due to the perishing of the causes, and contemplate both the causes and the effects as impermanence, suffering and not-self. Thus he relates the cause and the effect and meditate as follows.

Meditation on materiality-aggregate:

- (i) Because *avijjā* arises, *kammajarūpa* arises; and because *avijjā* perishes, *kammajarūpa* perishes. *Avijja* arises and perishes – *anicca*; *kammaja-rūpa* arises and perishes – *anicca*.
- (ii) Because *taṇhā* arises, *kammajarūpa* arises; and because *taṇhā* perishes, *kammajarūpa* perishes. *Taṇhā* arises and perishes – *anicca*; *kammaja-rūpa* arises and perishes – *anicca*.
- (iii) Because *upādāna* arises, *kammajarūpa* arises; and because *upādāna* perishes, *kammajarūpa* perishes. *Upādāna* arises and perishes – *anicca*; *kammajarūpa* arises and perishes – *anicca*.
- (iv) Because *saṅkhāra* arises, *kammajarūpa* arises; and because *saṅkhāra* perishes, *kammajarūpa* perishes. *Saṅkhāra* arises and perishes – *anicca*; *kammajarūpa* arises and perishes – *anicca*.
- (v) Because *kamma* arises, *kammajarūpa* arises; and because *kamma* perishes, *kammajarūpa* perishes. *Kamma* arises and perishes – *anicca*; *kammajarūpa* arises and perishes – *anicca*.
- (vi) Because *citta* arises, *cittajarūpa* arises; and because *citta* perishes, *cittajarūpa* perishes. *Citta* arises and perishes – *anicca*; *cittajarūpa* arises and perishes – *anicca*.

(vii) Because *utu* arises, *utujarūpa* arises; and because *utu* perishes, *utujarūpa* perishes. *Utu* arises and perishes – *anicca*; *utujarūpa* arises and perishes – *anicca*.

(viii) Because *āhāra* arises, *āhārajārūpa* arises; and because *āhāra* perishes, *āhārajārūpa* perishes. *Āhāra* arises and perishes – *anicca*; *āhāraja-rūpa* arises and perishes – *anicca*.

After contemplating *anicca*, he should contemplate *dukkha* and *anatta* in turn in the same way. Then he contemplates each mental aggregate in the same way.

As described in the *Paṭiccasamuppāda* fifth method, he discerns the five aggregates at every consciousness-moment of each of the six kinds of cognitive series in the six sense-doors, and after relating the causes and the effects, he contemplates both the causes and the effects as impermanence, suffering and not-self.

He should also contemplate the rebirth-five aggregates and the bhavaṅga-five aggregates in the same way. Then he should contemplate the five aggregates of every consciousness in the series of consciousness, extending from the past successive existences to the present existence and then to the successive future existences, both internally and externally.

In contemplating the causes, if they are the first past causes, he should focus his mind on the mind-door of the first past existence to see the arising and perishing of the causes, and contemplates them as *anicca*, *dukkha*, *anatta*. He contemplates the causes in the same way in the past successive existences as well as in the future successive existences.

Avijja, *taṇhā*, *upādāna* for *lobha-dīṭṭhi* group generally arise as follows.

manodvārāvajjana, javana (7 times), tadārammaṇa (2 times)

12

20

12

The numbers indicate the number of mentalities (*citta* + *cetasikas*).

He should contemplate after discerning with wisdom the arising and perishing of mentalities in the cognitive series at every consciousness-moment.

In performing a meritorious deed *saṅkhāra* and *kammabhava* generally arise as follows.

manodvārāvajjana, javana (7 times), tadārammaṇa (2 times)

12

34

34

In this cognitive series one discerns with wisdom the arising-perishing of mentalities at every consciousness-moment and contemplates them as impermanence, suffering and not-self.

• The Difference between Saṅkhāra and Kammabhava

Visuddhimagga (2, 214-215) describes the difference thus:

- (1) The earlier volitions (*pubba-cetanās*) which arise before performing the meritorious deed are *saṅkhāra*; the present volitions (*muñca-cetanās*) which arise in performing the meritorious deed are *kammabhava*.
- (2) In the mind-door cognitive series which arise during performing the meritorious deed, the volitions which associate with the first to the sixth javanas are *saṅkhāra*; the volition which associates with the seventh javana is *kammabhava*.
- (3) The volitions which arise during performing the meritorious deeds are *kammabhava*, and their associated dhammas are *saṅkhāra*.

According to this description the javana-mentalities in the mind-door cognitive series which arise during performing the meritorious deeds are somehow designated as *kammabhava*, the meditator should contemplate those moral volitions (immoral volitions) and associated mentalities as impermanence, suffering and not-self.

• The Benefits of Udayabbaya Meditations

The meditation to discern with wisdom the arising of the effect because the cause arises, and the perishing of the effect because the cause perishes, is called “**the Meditation to discern the arising and perishing by Causes**” (*paccayato-udayabbaya-dassana*).

The meditation to discern the arising and the perishing of the cause (*saṅkhāra*) at the moments of their arising and perishing is called “**the Meditation on Arising and Perishing at Momentary Present**” (*khaṇato-udayabbaya-dassana*).

If the meditator contemplates on the three characteristic marks of the causal *saṅkhāra* (formations), the resultant *saṅkhāra* (formations) by the above two methods, the wisdom which knows that “these *saṅkhāra dhammas*, although they do not exist previously, abruptly arise and then abruptly perish” becomes specially pure and active.

Moreover, (1) 4 Noble Truths, (2) Paṭiccasamuppāda principles, (3) 4 methods of causal relations such as *ekattanaya*, (4) 5 characteristics become clear in the wisdom of the meditator.

• **The Four Noble Truths Become Clear**

(1) The meditator, who discerns with wisdom the arising of the effect because of the arising of the cause can also discern the reproductive-kamma cause which gives rise to the resultant mentalities-materialities as its effect. So the Noble Truth of the Cause of Suffering (***Samudaya-sacca***) becomes clear in his wisdom.

(2) The meditator, who can discern the incessant momentary arising of cause-effect mentalities-materialities at momentary present, can also penetratively discern the suffering of becoming (*jāti-dukkha*). Therefore, the Noble Truth of Suffering (***Dukkha-sacca***) becomes clear in his wisdom.

(3) The meditator, who discerns with wisdom the perishing of the effect because of the perishing of the cause, also penetratively discerns that if the cause does not arise, its effect does not arise also. Therefore, the Noble Truth of the Cessation of Suffering (***Nirodha-sacca***) also becomes clear in his wisdom.

(4) The meditator who can discern the incessant momentary perishing of cause-effect mentalities-materialities at momentary present, also penetratively discerns the suffering of death (*marāṇa-dukkha*). Therefore, the **Noble Truth of Suffering** again becomes clear in his wisdom.

(5) The *udayabbaya-ñāṇa*, which can discern the arising and perishing of mentalities-materialities due to causes and also the incessant momentary arising and perishing of formations (*saṅkhāra dhamma*) at momentary present, is the right view (*sammādiṭṭhi*). In other words it represents the group of dhammas consisting of *sammādiṭṭhi*, *sammā-saṅkappa*, *sammāvāyāma*, *sammāsati*, *sammāsamadhi* in which *sammā-diṭṭhi* is predominant.

That group of dhammas is ***loki-maggasacca*** (mundane-path-truth). This *loki-maggasacca* can eliminate momentarily the darkness of ignorance (*moha*) which covers mentalities-materialities cause-effect formations so that they cannot be known. Therefore, the Noble Truth of the Path (***Magga-sacca***) also becomes clear in the meditator's wisdom.

• **Paṭiccasamuppada Principles Become Clear**

(1) The meditator, who has discerned clearly the arising of the effect because of the arising of the cause, penetratively knows with wisdom that if this cause distinctly arises, its effect will also arise. Therefore, because *avijjā* arises, *saṅkhāra* arises; because *saṅkhāra* arises, *viññāṇa* arises, the cause-effect relations of ***anuloma-paṭiccasamuppāda*** expounded in this manner become clear in his wisdom.

(2) The meditator, who has discerned clearly the perishing of the effect because of the perishing of the cause, penetratively knows with wisdom that if this cause perishes, this effect will also perish. Therefore, because *avijjā* perishes, *saṅkhāra* perishes; because *saṅkhāra* perishes, *viññāṇa* perishes, the cause-effect relations of ***paṭiloma-paṭiccasamuppāda*** expounded in this manner become clear in his wisdom.

(3) The meditator, who has discerned the incessant momentary arising and perishing of mentalities-materialities consisting of the causal formations and the resultant formations at momentary present, penetratively discerns with wisdom the *saṅkhata* characteristics of arising, existing and perishing. Therefore, the ***Paṭiccasamuppanna-dhammas*** consisting of the resultant *dhammas* which arise depending on and grasping the causal *dhammas* become clear in his wisdom.

The *saṅkhata-dhammas* have the nature of arising and perishing. They depend on and grasp the causes for their arising. As the causes themselves are *anicca*, *dukkha*, *anatta dhammas*, the *Paṭiccasamuppanna-dhammas* which are the resultant dhammas, are also *anicca*, *dukkha*, *anatta dhammas*. This is the explanation.

• **Four Methods of Cause-effect Relations Become Clear**

(1) Since one can discern with wisdom that because the causal dhamma arises, the resultant dhamma also arises (*pacchayato udayadassana*), one can also discern and understand with wisdom that the causal dhamma and the resultant dhamma, being always related as cause and effect, arise incessantly in the materiality-mentality series. Therefore, the ***ekatta method***, which understands that there is only one materiality-mentality series, becomes clear in the meditator's wisdom.

If it becomes clear in his wisdom in this way, he can get rid of in a better way the ***uccheda diṭṭhi*** which clings to the wrong belief that the doer is one person and the experiencer is another person.

(2) Since the meditator has discerned with wisdom the incessant

momentary arising and perishing of mentalities-materialities (*saṅkhāra-dhammas*) by cause-effect relations at momentary present (*khaṇato udayadassana*), he knows that although the mentality-materiality series is a continuous series, it is not a continuous series without arising and perishing; it is a continuous series with arising and perishing of mentalities-materialities. As the perishing is being observed at momentary present, the ultimate realities respectively exist one each at every consciousness-moment. The earlier mentality-materiality is different from the later mentality-materiality; thus his understanding and seeing become pure.

As the understanding and seeing become pure, the **nānatta method** also becomes evident and clear. So he can get rid of in a better way the **sassata-diṭṭhi** which clings to the wrong belief that the doer and the experiencer are the same person.

(3) Because the cause arises, the effect arises, and because the cause perishes, the effect perishes. The meditator, who discerns this phenomenon, also knows that when the cause clearly exists, the effect arises, and when the cause does not exist, the effect does not arise. The cause has no worry that it will cause the effect to arise, and the effect has no worry that it will arise when the cause arises. This fact also becomes clear in his wisdom. Therefore, the **abyāpāra method** also becomes evident and clear in his wisdom.

Then he can get rid of in the better way the **atta-diṭṭhi** which clings to the wrong belief that the creator '*parama-atta*' exists and the created '*jīva-atta*' (soul) also exists.

(4) The meditator, who discerns with wisdom the arising of the effect on account of the arising of the cause, penetratively knows with wisdom that only the effect which is appropriate to the cause arises. The effect does not arise without order or discipline. When the effects due to the causes – *avijjā, taṇhā, upādāna, saṅkhāra, kamma-bhava* – arise, *viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā*, which are the effects appropriate to the causes, will arise.

Then the **evaṇḍhammatā method**, which states that only the effects appropriate to the causes will arise, becomes evident and clear in his wisdom. Then he can get rid of in the better way the **akiriya-diṭṭhi** which clings to the wrong belief that no action and no kamma arises when a person does something.

• **Five Characteristics Become Clear**

(1) Because the cause clearly arises, the effect clearly arises. Because the cause clearly exists, the effect arises, and it does not arise if the cause does not exist. Therefore, the creator '*parama-atta*' and the created '*jīva-atta*' (soul) do not exist. When the meditator knows these facts clearly, the '**not-self**' or '**anatta**' characteristic becomes clear in his wisdom.

(2) The meditator, who has discerned with wisdom the incessant momentary arising and perishing of mentalities-materialities consisting of the causal formations and the resultant formations at momentary present (*khaṇato-udayabbaya-dassana*), penetratively understands clearly that the mentalities-materialities do not exist before and after the three submoments of their arising-existing-perishing; they only exist during the period of their arising and their perishing. Therefore the '**impermanence**' or '**anicca**'-characteristic becomes clear in his wisdom.

(3) Since the meditator clearly discerns with wisdom that he is incessantly tortured by the arising and perishing of mentalities-materialities, the '**suffering**' or '**dukkha**'-characteristic also becomes clear in his wisdom.

(4) Since the meditator penetratively discerns and understands with wisdom that mentalities-materialities can exist only during the period of their arising and perishing, and they are delimited by their arising and perishing, so this '**natural**' or '**sabhāva**'-characteristic also becomes distinct in his wisdom in addition to the three natural characteristics of impermanence, suffering and not-self.

(5) When the above natural characteristics of mentalities and materialities become clear in the meditator's wisdom, the fact that these formations can exist only during a very short interval of their arising-existing-perishing also becomes evident and clear.

The meditator obtains the above special wisdoms as the benefits of his discerning with wisdom the arising of the effect due to the arising of the cause (*paccayato-udayabbaya-dassana*) and the incessant momentary arising and perishing of mentalities-materialities consisting of the causal formations and the resultant formations at momentary instant (*khaṇato-udayabbaya-dassana*).

• **Three Types of Present and Taruṇavipassanā-ñāṇa**

(1) **Addhā-paccupanna (Time-present)**

The mentalities-materialities in a life-time from birth to death are called *addhā-paccupanna dhammas*.

(2) **Santati-paccupanna (Continuous-present)**

The mentalities-materialities in a cognitive series such as eye-door cognitive series are called *santati-paccupanna dhammas* or *continuous-present mentality-materiality*.

Besides, a series of heat-born materialities (*utuja-rūpas*) produced from a heat-element (*tejo-dhāta*) present in a material group (*rūpa-kalāpa*) as well as a series of nutriment-born materialities (*āhāraja-rūpa*) produced from a nutriment present in a material group are also called *santati-paccupanna dhammas* or *continuous-present mentality-materiality*.

(3) **Khaṇa-paccupanna (Momentary-present)**

The mentality which exists during three submoments of its arising, existing and perishing or during one consciousness-moment is called *khaṇa-paccupanna mentality* or *momentary-present mentality*. The materiality which exists during its arising, existing and perishing is also called *khaṇa-paccupanna materiality (momentary-present materiality)*.

Herein, in *vipassanā-meditation*, the statement that we should discern mentality-materiality at the **direct-present moment** means that we should discern *nama-rūpa* first at the *santati-paccupanna – continuous-present moment*.

When we see a visible object with the eye, that object is not *santati-paccupanna* object. *Buddha Abhidhamma* describes that when a visible object appears in the eye, an eye-door cognitive series of consciousness arises first followed by several consequent mind-door cognitive series of consciousness. Only then we know what the visible object is.

That means that when we see and know a visible object, it is already a past visible object, not the direct-present visible object. And also it is not the ultimate mentality-materiality; it is just a concept (*paññatti*).

Only if we can discern the ultimate mentalities and materialities in the eye-door cognitive series of consciousness, we can say that we see the *santati-present* mentalities and materialities. We can see like

this with wisdom only if we attain the right concentration (*samāsamā-dhi*) and have analyzed each mind and each material group in the cognitive series into their ultimate components called ultimate mentalities and ultimate materialities.

In *vipassanā-meditation*, the meditator first discerns with wisdom the arising and perishing of continuous-present (*santati-paccupanna*) mentalities and materialities.

“Because *avijjā* arises, materiality arises; because *avijjā* perishes, materiality perishes” ... and so on, in this way he contemplates the arising and perishing of mentalities and materialities by means of the causes, that is, by *paccayato-udayabbaya method*. As he contemplates many times, his meditating wisdom becomes progressively more and more keen, powerful and penetrative.

Then he stops discerning: “Because the causes like ignorance arise, the effects like materiality arise”; he discerns the causal aggregate and the resultant aggregate with wisdom and contemplates: “Because *avijjā* arises, *materiality* arises; because *avijjā* perishes, *materiality* perishes; *avijjā* arises and perishes – *anicca*; *materiality* arises and perishes – *anicca*, and so on.”

Then giving attention to “*paccayato-udayabbaya dassana*” = seeing with wisdom the arising of the effects because of the arising of the causes and the perishing of the effects because of the perishing of the causes, he also discerns with wisdom the arising and perishing of mentalities and materialities at momentary present, that is, by *khaṇato-udayabbaya dassana*.

By meditating in this way many times, his meditating wisdom becomes purer, keener and more powerful. So he can discern with wisdom the incessant momentary arising and perishing of mentalities and materialities at momentary present.

He now attains *taruṇa-vipassanāñāṇa* which is also called *udayabbayānupassanā*. That meditator is now known as *āraddivipassanā person*.

• **Ten Kinds of Upakkilesās (Impurities of Vipassanā Arise)**

While the meditator is undertaking *vipassanā* meditation repeatedly and continuously by the two methods:

- (1) *Paccayato-udayabbayadassana* = discerning the arising and perishing of mentalities and materialities by means of the causes, and

(2) *Khaṇato-udayabbayadassana* = discerning the incessant momentary arising and perishing of mentalities and materialities at momentary present, until he attains *taruṇavipassanāñāṇa*, or after he has meditated in this way, as the next step, while he is contemplating three characteristics of five aggregates in the past, in the future, in the present, in the internal and in the external, ten kinds of **upakkilesās** (impurities of vipassanā) arise.

(1) **Obhāsa = bright body-rays**

The meditating mind, which is associated with keen and powerful insight wisdom, produces mind-born octad material groups. The visible object called *vaṇṇa* in these material groups is very bright. The *tejo* or *utu* present in these material groups produces heat-born octad material groups, and the *vaṇṇa* element in these new material groups is also very bright.

The mind-born octads (material groups) spread out internally only inside the body whereas the heat-born octads (material groups) spread both internally and externally, and to far away places if the insight wisdom is very powerful. So the whole monastery or the whole village may become bright with body-rays.

Only the meditator can see his body-rays. He can also see the visible objects which are in contact with the body-rays. He can see only with his mind-consciousnesses. (*Mahāṭīkā* 2.429)

According to Pa-auk Forest meditators the body-rays are different from the wisdom light produced by earlier samatha or *vipassanā* consciousnesses; the body-rays are brighter and more delightful.

(2) **Ñāṇa = very pure and quick insight wisdom**

with the ability to discern the arising and perishing of mentalities-materialities quickly and effortlessly also arises.

(3) **Pīti = very strong unprecedented joy**

It includes all five kinds of rapture with *phāraṇā-pīti* being predominant.

(4) **Passaddhi = kāya-passaddhi and citta-passaddhi**

They make mind and body tranquil and peaceful.

(5) **Sukkha = very pleasant feeling**

It is the feeling which associates with insight wisdom giving rise to mental happiness.

(6) **Adhimokkha = saddhā = strong faith**

It clarifies the mind. It has strong faith especially in the Threefold Training.

(7) **Paggaha = vīriya = strong effort**

It is not slacking; it supports its associated dhammas very well. It can drive away idleness in meditation.

(8) **Upaṭṭhāna = sati = strong mindfulness**

It takes note of the characteristics of mentalities-materialities at momentary-present and keeps the meditating mind firmly fixed on the meditation object like a firm pillar, unshakeable by the storm of hindrances (*nīvaraṇas*).

(9) **Upekkhā = vipassanupekkhā + āvajjanupekkha**

Vipassanupekkhā is *tatramajjattatā cetasika* which keeps the meditating mind well balanced effortlessly on the meditation object of mentalities-materialities, causes and effects of *Paṭiccasamuppāda*.

Āvajjanupekkhā is the *cetanā cetasika* which associates with *mano-dvārāvajjana* and which can reflect the three characteristics of mentalities-materialities effortlessly and quickly at equanimity.

(10) **Nikanti = very mild and subtle taṇhā (lobha)**

It is very mild attachment to the insight knowledge (*vipassanā-ñāṇa*) which is accompanied by the nine pleasant *dhammas* from *obhāsa* to *upekkhā*. It is so subtle that it is very hard to know it. Thus the meditator is very much delighted and happy with his *vipassanā* meditation without noticing the mild attachment (*nikantī*). However, he can know *nikanti* if he discerns it with his keen and powerful insight wisdom.

• **The Knowledge of Differentiating the Right Path and the Wrong Path Arises**

The nine dhammas from *obhāsa* to *upekkhā* are not really *vipassanā* impurities (*upakkilesās*); they are only the objects which can give rise to *upakkilesās*. The eight dhammas from wisdom (*ñāṇa*) to equanimity (*upekkhā*) are the mental factors which associate with the meditating consciousness. They are included among the 34 mentalities which constitute the meditating mind. So they are not *upekkilesās*.

The bright body-rays (*obhāsa*) are also not *upekkilesās*; they are the visible object (*vaṇṇa-rūpa*) which is included in the mind-born octads and the heat-born octads.

However, by taking notice of the nine objects from *obhāsa* to *upekkhā*, real defilements (*upekkilesās*) such as craving or attachment (*taṇhā*), pride (*māna*) and wrong belief (*diṭṭhi*) arise.

“Etaṃ mama eso hamasami eso me attā”

“These dhammas are mine, these dhammas are I, these dhammas are my self.”

“These bright body-rays, unprecedented joy, intense pleasant feeling, great delight, great happiness, strong religious fervour due to intense faith, quick powerful insight wisdom belong to me (*taṇhā*), they occur in me (*diṭṭhi*), they do not arise in others (*māna*).

As the real defilements – *taṇhā*, *māna*, *diṭṭhi*, etc. – arise by clinging to *obhāsa*, *ñāṇa*, *pīti*, *passaddhi*, *sukha*, etc., by drawing an analogy to the effects, the causes (*obhāsa*, *ñāṇa*, *pīti*, *passaddhi*, *sukha*, etc.) are also named *upakilesās* – defilements of vipassanā by way of *phalūpacāra* method.

Some meditators with poor knowledge of dhamma, the teachings of the Buddha, even think that they attain the path-wisdom (*Maggāñāṇa*) and its Fruition (*Phala*) when they have the unusual aura, joy, pleasant feeling, tranquillity and happiness, and keep enjoying them. These people are on the wrong path, deviating from the Middle Path leading to Nibbāna.

Those meditators who have sufficient knowledge of the dhamma know very well that the bright body-rays, the unprecedented joy, strong delight and happiness, the intense faith, the quick, powerful wisdom, etc., are the objects of *taṇhā*, *māna*, *diṭṭhi*, and they can give rise to defilements which will defile vipassanā. So developing delight and attachment to them is the wrong path, not the right path. Understanding them correctly as *upakkilesās* and repeatedly contemplating them as impermanence, suffering and not-self is the right Path leading to Nibbāna.

The wisdom which can clearly differentiate between the *Right Path* (*magga*) and the *Wrong Path* (*amagga*) is called **“Maggāmagga-ñāṇadassana-visuddhi”** – the **“Purification by Knowledge and Vision of the Right Path and the Wrong Path”**.¹⁵

• References

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| 1 M. 1, 78 | 2 D. A. 2, 53 |
| 3 S. A. 2, 44-45 | 4 Abhi. A. 1, 271 |
| 5 Vs. A. 2, 300 | 6 Vs. (Mahāsī) 4, 282-283 |
| 7 Ps. 51-52 | 8 S. 2, 258 |
| 9 Mū. Pan. Tī. 2, 346 | 10 Ps. i, 87 |
| 11 Mū. A. 1, 281 | 12 Vs. 2, 253-261 |
| 13 Vs. 2, 267 | 14 M. A. 1, 281 |
| 15 Certainly Attain the Noblest Goal, Vol. 2 (in Myanmar), by Dr. Mehm Tin Mon, pp. 223-281. | |
| “အမြတ်ဆုံးပန်းတိုင် ကေပိုင်” ဒုတိယတွဲ၊ ဒေါက်တာမင်းတင်မွန်၊ နှာ - ၂၂၃-၂၈၁ | |
| 16 “နိဗ္ဗာန်သို့သွားရာတစ်ကြောင်းတည်းသောလမ်း” ဖားအောက်တောရဆရာတော် နှာ - ၇၂၉-၈၀၃ | |
| 17 “The only Path to go to Nibbāna” by Pa-auk Tawya Sayadaw, pp. 729-803 (in Myanmar Language). | |
| 17 'Visuddhimagga' by Buddantācariya Buddhaghosa, translated by Ven. Mahasī Sayādaw, Vol. IV, pp. 276-359. | |

• Review Questions

- 1 What is '*Pariññā*'? Describe three types of *Pariññā*. (pp. 274-275)
- 2 What are the 'Planes' of three *Pariññās*? What are the seven *Anupassanās* and the *Dhammas* they eliminate? (pp. 275-276)
- 3 Describe the *Kalāpa-sammasana Method* and the *Addhāna-sammasana Method* in Vipassanā Meditation. (p. 276)
- 4 Describe the *Santati-sammasana Method* and the *Khaṇa-sammasana Method* in Vipassanā Meditation. (pp. 276-277)
- 5 Mention the two kinds of corpses which the Buddha mentioned in *Vijaya Sutta*. How can one perform the meditation of foulness with a living corpse? (p. 279)
- 6 How can one perform the meditation of foulness on a dead corpse and proceed to the meditation of foulness on oneself and others?

- 7 How can a meditator perform meditation on the foulness of mentalities and proceed to vipassanā meditation on materiality-mentality together? (pp. 281-282)
- 8 How can a meditator perform *Addhā-paccupanna Vipassanā* and proceed to vipassanā meditation, pertaining to the past, to the present and to the future? (pp. 282-283)
- 9 How can one undertake vipassanā meditation on the present five aggregates? (pp. 283-284)
- 10 How does a meditator perform vipassanā-meditation on past, present, future, internal and external five aggregates? (p. 284)
- 11 When a meditator undertakes vipassanā-meditation in 40 ways, how does he contemplate the ten impermanent characteristics?
(pp. 284-285)
- 12 Out of 40 ways of vipassanā meditation, describe 5 ways each for contemplating the painful characteristic and the not-self characteristic. (pp. 285-287)
- 13 Describe fully how vipassanā-meditation is undertaken on the causes and effects of Paṭiccasamuppāda. (pp. 288-289)
- 14 In performing vipassanā-meditation by means of **Materiality Septad**, how does one perform the meditation on the materiality in one day?
(pp. 290-291)
- 15 In Materiality Septad vipassanā meditation how does a meditator contemplate on the materiality in a single foot-step. (p. 290)
- 16 In performing vipassanā-meditation by means of Immaterial Septad, how does a meditator perform the **meditation by pair** (*yamaka*)?
(pp. 292-293)
- 17 In Immaterial Septad vipassanā-meditation how does a meditator undertake **meditation by moments** (*khaṇika*) or **meditation by series**? (p. 293)
- 18 When the sammasana-ñāṇa of a meditator reaches the climax, what part of the 18 Principal Insights (*Mahāvīpassanā*) has he penetrated?
(pp. 294-295)
- 19 In developing *Udayabbaya-ñāṇa* how does a meditator undertake *Samudaya dhammānupassī* – meditation on arising? (pp. 296, 297)
- 20 How does a meditator undertake *Vayadhammānupassī* to develop *udayabbaya-ñāṇa*? (pp. 297-298)

- 21 In developing *udayabbaya-ñāṇa* how does a meditator perform *Samudaya-Vayadhammānupassī* – meditation on arising and perishing? (pp. 298-299)
- 22 How do the four Noble Truths become clear during *udayabbaya meditations*? (p. 301)
- 23 How do the principles of Dependent Origination become clear as the benefits of *udayabbaya meditations*? (p. 302)
- 24 How do four methods of cause-effect relations become clear in *udayabbaya meditations*? (pp. 302, 303)
- 25 How do the five characteristics become clear as the benefits of *udayabbaya meditations*? (p. 304)
- 26 When does a meditator attain *Taruna-vipassanā-ñāṇa*?
(pp. 305- 306)
- 27 What are upakkilesās? When do they arise? (pp. 306-308)
- 28 Describe ten upakkilesās. Are they really kilesās? Why are they called *upakkilesās*? (pp. 307-308, 309)
- 29 What is *Sammasana-ñāṇa*? When does it reach the climax?
(pp. 274, 294-295)
30. What is *udayabbaya-ñāṇa*? How can it be developed?
(pp. 295-300)
- 31 What is *Maggāmagga-ñāṇadassana-visuddhi*?
When can a meditator attain it? (pp. 308, 309)

CHAPTER XVIII – PURIFICATION BY KNOWLEDGE AND VISION OF THE PATH TO NIBBĀNA

(*Paṭipadāñāḍassana-Visuddhi*)

• Development of Nine Insight Knowledges (*Vipassanāñāḍas*)

The development of nine insight knowledges from the later part of *udayabbaya-ñāḍa* to *anuloma-ñāḍa* is called "the Purification by Knowledge and Vision of the Path to Nibbāna". Soon after *anuloma-ñāḍa* arises, the Path-consciousness and its Fruition - consciousness also arise automatically in the path-cognitive series and the meditator realizes Nibbāna.

The meditator, who has attained "the Purity by Knowledge and Vision of the Right Path and the Wrong Path", should continue his *vipassanā*-meditation by contemplating the *upakkilesās* as well as the mentalities-materialities mentioned as **Materiality Septad** (pp. 289-292) and **Immateriality Septad** (pp. 292-294), and the mentalities-materialities in the six sense-doors and 42 body-parts as impermanence, suffering and not-self in turn repeatedly by materiality-mentality method, by five-aggregates-method, by 12 āyatanas-method, by 18 elements-method or by any method that he prefers.

• Vipassanā-Meditation by Four Anupassanā Methods

(1) ***Kāyānupassanā Satipaṭṭhāna*** – In undertaking *vipassanā*-meditation on mentalities-materialities mentioned above by *rūpa-nāma* method, by five-aggregates method, etc., the meditator gives priority to materiality and contemplates materiality-aggregate first as *anicca, dukkha, anatta* in turn. Then he continues contemplating each of the four mentality-aggregates as *anicca, dukkha, anatta* in turn. This way of meditation is called "***Kāyānupassanā Satipaṭṭhāna***".

(2) ***Vedanānupassanā Satipaṭṭhāna*** – In undertaking *vipassanā*-meditation on mentalities, the meditator must first discern together the materialities of the base (*vatthu-rūpas*) and the materiality of the sense-object. Only after that the meditator gives priority to *feeling (vedanā)*, discerns the mentalities and contemplates them as *anicca, dukkha, anatta* in turn. He contemplates the feeling-aggregate first and contin-

ues with other aggregates. This way of meditation is called "***Vedanānupassanā Satipaṭṭhāna***".

The material base arises and perishes – *anicca*,
the sense-object arises and perishes – *anicca*,
the feeling arises and perishes – *anicca*.

(Discern all mentalities associated with feeling and contemplate them as *anicca, dukkha, anatta, in turn*.)

(3) ***Cittānupassanā Satipaṭṭhāna*** – Again in undertaking *vipassanā*-meditation on mentalities, the meditator gives priority to *consciousness (viññāḍa)*, discerns the mentalities and contemplates them as *anicca, dukkha, anatta* in turn. He contemplates the consciousness-aggregate first and continues with other aggregates. This way of meditation is called "***Cittānupassanā Satipaṭṭhāna***".

The material base arises and perishes – *anicca*,
the sense-object arises and perishes – *anicca*,
the consciousness arises and perishes – *anicca*.

(Contemplate all mentalities led by consciousness)

(4) ***Dhammānupassanā Satipaṭṭhāna*** – Again the meditator gives priority to *phassa, cetanā*, discerns the mentalities and contemplates them as *anicca, dukkha, anatta* in turn. He contemplates the formations-aggregate first and continues with other aggregates. This way of meditation is called "***Dhammānupassanā Satipaṭṭhāna***".

The material base arises and perishes – *anicca*,
the sense-object arises and perishes – *anicca*,
Phassa (cetanā) arises and perishes – *anicca*.

Contemplate all mentalities led by *phassa (cetanā)*

Meditate in a similar way for *dukkha, anatta*, internal, external, the past and the future formations.

Note: Undertaking *vipassanā* by five-aggregates method, by eighteen-elements method, etc., are also called *Dhammānupassanā Satipaṭṭhāna*.

• 19 Meditation by *Iriyapatha-sampajañña* Method

The meditator should practise how to discern the five aggregates while going, standing, sitting, reclining, bending the hand, stretching the hand, etc.

In this *vipassanā*-section those five aggregates, which have been discerned by *Iriyapatha-sampajañña* method (p. 291) as well as by *āyatanadvāra* (6 sense-doors) method, will be contemplated:

(1) as materialities, (2) as mentalities, (3) as mentalities-materialities

as *anicca*, *dukkha*, *anatta* in turn, both internally and externally, and also in the past, in the present and in the future (in three periods). If he can discern the arising-perishing of mentalities-materialities up to momentary present, he should reflect on the arising of the effect because of the arising of the cause as follows with wisdom:

- (1) because of the arising of the cause, the effect arises,
- (2) because of the perishing of the cause, the effect perishes,
- (3) because of the arising of the cause, the effect arises +
because of the perishing of the cause, the effect perishes.

(4) Again rediscern to see with wisdom the arising-perishing of both the cause and the effect and contemplate them as *anicca*, *dukkha*, *anatta* in turn, internally and externally, and also in three periods. Sometimes also contemplate as *asubha* (repulsive). After contemplating as *anicca*, *dukkha*, *anatta* in turn precisely and thoroughly, he can contemplate as one characteristic which he prefers.

• 20 Baṅgānupassanā Meditation Method

In contemplating the formations (*saṅkhāra*) as *anicca*, *dukkha*, *anatta* repeatedly in the four postures, when the former meditating wisdom is connected with the latter meditating wisdom, the vipassanā-wisdom becomes very strong, powerful, keen, sharp, and very pure. Then, if he pays no attention to the arising of formations and focuses his attention on the perishing of formations,

"khaya vaya bheda nirodheyeva satisantiṭṭhati"

"By the powerful support (upanissaya-satti) of the former vipassanā-wisdom, the latter vipassanā-wisdom becomes very strong. The mindfulness which associates with this strong vipassanā-wisdom remains well established on the nature of cessation, dissolution, perishing."

This is the time of transition from udayabbaya-nāna to baṅga-ñāṇa. The meditator, who sees that the formations arise in this way and perish in this way, attains the insight wisdom called baṅgānupassanā-ñāṇa.

(1) *Aniccāṃ khayatṭhena* – according to this instruction, take notice of (see with wisdom) the dissolution, perishing and cessation of formations and reflect: "*anicca*, *anicca*".

(2) *Dukkhaṃ bhayatṭhena* – according to this instruction, take notice of (see with wisdom) the dreadful nature of the dissolution, perishing and cessation of formations and reflect: "*dukkha*, *dukkha*".

(3) *Anattā-asāraḷṭṭhena* – according to this instruction, take notice of (see with wisdom) the absence of a firm essence and indestructable self (*atta*) of formations and reflect: "*anatta*, *anatta*".

(4) Occasionally undertake again the Meditation of Foulness with a living corpse and the Meditation of Foulness with a dead corpse which are described on pages 279-280. Also meditate on the nature of foulness of ultimate mentalities-materialities.

Caution: In contemplating formations as *anicca*, *dukkha*, *anatta* in turn, let the nature of dissolution of formations be as fast as possible, one should contemplate slowly. One may see the dissolution of many cognitive series of consciousness, one need not contemplate to be in time with the dissolution of consciousnesses. One should take notice of the dissolution within many consciousness-moments, and contemplate formations as *anicca*, *dukkha*, *anatta* slowly.

• Material Groups now Disappear!

Starting from *Nāma-rūpa-pariccheda* wisdom in Diṭṭhivisuddhi chapter, the meditator has undertaken meditation by breaking down the lumps of mentality-materiality to get rid of the compactness of mentality-materiality. Now he arrives at *baṅga-ñāṇa*. At the times before he arrives at *baṅga-ñāṇa*,

(1) he sees the arising-nature of formations, mentality-mentality, causes and effects.

(2) he also sees the existing nature of formations.

(3) he also sees that when the causes such as *avijjā*, *taṇhā*, *upādāna*, *saṅkhara*, *kamma* clearly arise, the clear-arising of the five resultant aggregates as the effects which amounts to the nature of the arising of a new existence (*upadinnakappavatti*) also takes place.

(4) Although he is meditating to develop the wisdom to see ultimate realities by breaking down the compactness of mentality-materiality, sometimes there are some material groups and some mental groups which he misses to meditate.

However, when he arrives at *baṅga-ñāṇa* section, his insight wisdom (*vipassanā-ñāṇa*) becomes so strong and so sharp that the formations appear very, very rapidly at his wisdom.

(The formations appear very, very rapidly not only now.

According to their nature they are arising and perishing many billion times in one wink or a flash of lightning. When the insight wisdom is not strong and not sharp, the meditator does not know and does not

see their original nature. Now he knows and sees, because his insight wisdom is very strong and very sharp.)

Therefore, in *baṅga-ñāṇa* section,

(1) he cannot discern the arising nature (*uppāda*) of formations with his wisdom,

(2) he cannot discern the existing nature (*thīti*) of formations with his wisdom,

(3) he cannot discern *upādinnakappavatti* = the nature of the arising of existence which is the arising of the effects (5 resultant aggregates) because of the arising of the causes such as *avijjā, taṇhā, upādāna, saṅkhāra, kamma*.

The reason is that the meditator's wisdom cannot take notice of the arising of the causal formations (*saṅkhāra*) and the resultant formations and also their existing nature; his wisdom is focused and well established on the incessant and momentary exhaustion, dissolution, perishing and disappearance of the causal formations and the resultant formations. This kind of incessant, momentary perishing and cessation is called "*khaṇika-nirodha*".

(4) Again in this *bhaṅga-ñāṇa* section, the meditator's insight wisdom (*vipassanā-ñāṇa*) is very strong and very sharp, so he does not see any lumps or groups of materialities which have not broken down into ultimate materialities. Although he does not see lumps or groups of materialities and mentalities, the nature of ultimate materialities and ultimate mentalities appears more clearly and more distinctly in his wisdom than before.^{2,3}

Meditation – of the formations in three periods, he contemplates

(1) only materiality (internal, external),

(2) only mentality (internal, external),

(3) both materiality and mentality (internal, external)

as *anicca, dukkha, anatta* in turn.

• 21 Ñāta-Ñāṇa Vipassanā-Meditation

According to the instruction in *Visuddhimagga*⁴, when the meditator sees with wisdom only the dissolution of formations, he contemplates 'ñāta' and 'ñāṇa' as *anicca, dukkha, anatta*.

'Ñāta' means materialities, mentalities, causes and effects in the past, in the present, in the future, which exist internally and externally and which must be discerned and understood with insight wisdom.

'Ñāṇa' means the meditation insight wisdom. This meditating wisdom

is the wisdom which associates with the mind-door cognitive series *jāvana-cittas*. This mind-door cognitive series is:

manodivāvajjana (1) + javana (7) times
12 34 (*saddhā-paññā* group)

The wisdom which associates with this mind-door cognitive series must be contemplated as *anicca, dukkha, anatta* in turn.

Meditation method:

(1) Discern materiality, materiality perishes *anicca*,
the meditating wisdom also perishes *anicca*,

(2) Discern mentality, mentality perishes *anicca*,
the meditating wisdom also perishes *anicca*.

(Meditate in the same way as *dukkha, anatta*)

In meditating in this way in the present -

(1) sometimes – internal, (2) sometimes – external,

(3) sometimes – materiality, (4) sometimes – mentality,

(5) sometimes – the causes, (6) sometimes – the effects,

contemplate the formations as *anicca, dukkha, anatta* in turn,

contemplate the formations in the past and in the future similarly,

contemplate from successive past existences, present existence, to successive future existences in the same way.

• 22 Giving-priority Meditation Method

In *baṅgānupassanā-ñāṇa* section, the meditator, as soon as he sits for meditation, he does not see the dissolution of formations all the time; he also sees the arising and the existing of formations fairly well at the beginning. As he keeps on meditating, when his meditating wisdom becomes keen and sharp, he does not see the arising and existing of formations; he sees their dissolution only. When the *baṅga-ñāṇa* reaches the climax, he will always see with wisdom only the dissolution of formations.

For the *baṅgañāṇa* to reach the peak or the climax, the meditator should undertake *vipassanā*-meditation in various ways according to the instruction of the **Great Commentary**⁵.

Therefore, in meditating the dissolution of formations, if the meditator can meditate the dissolution of materiality very well, then he gives priority to meditate the dissolution of materiality. If he can meditate the dissolution of mentality better, then he gives priority to meditate the dissolution of mentality.

Also in mentalities, when the meditating power of the dissolution of

formations rises, he can give priority to meditate only the dissolution of the good-group mentalities. Also in the three characteristic marks, after the meditator has contemplated all three characteristics of them, he can contemplate giving priority to one characteristic which he likes most.

Also in meditation methods for the insight meditation of physical bases (*vatthu*), sense objects (*ārammaṇa*) and feelings (*vedanā*), the dissolution of the meditating wisdom can also be meditated. The meditation method is:

- (1) Discern the physical base, the physical base perishes..... *anicca*, the meditating wisdom also perishes *anicca*.
- (2) Discern the sense-object, the sense object perishes *anicca*, the meditating wisdom also perishes *anicca*.
- (3) Discern feeling, feeling perishes *anicca*;
The meditating wisdom also perishes *anicca*.

In the meditation-methods of *vatthu+sense-object+viññāṇa*, and *vatthu+sense-object+phassa* also, meditation can be undertaken in a similar way. Contemplate *dukkha, anatta*, internal, external, in turn.

• 23 Meditation on Paṭiccasamuppāda Dissolution

According to *Paṭiccasamuppāda*-first method, discern with wisdom the dissolution of materialities-mentalities, causes-effects, formations in three periods, internally and externally, and contemplate them as *anicca, dukkha, anatta* in turn. The meditation-method is:

- (1) *Avijjā* perishes *anicca*, meditating wisdom also perishes *anicca*.
- (2) *Saṅkhāra* perishes *anicca*, meditating wisdom also perishes *anicca*.
- (3) *Kammabhava* perishes ...*anicca*, meditating wisdom also perishes *anicca*.
- (4) *Upapattibhava* perishes ... *anicca*, meditating wisdom also perishes *anicca*.

(*Jarā, maraṇa, soka, parideva, dukkha, domanassa* and *upāyāsa* are perishing dhammas; so they are not meditated.)

Also contemplate as *dukkha, anatta, asubha* in turn. They should be contemplated continuously until the Path-consciousness arises.

• Knowledge of Appearance of Formations as Terror (*Bhayatupaṭṭhāna-ñāṇa*)

The meditator, who sees with wisdom continuously the incessant dissolution of past-future-present-internal-external-materiality-mentality-cause-effect-formations, sees very clearly the nature of suffering for being tortured repeatedly by the incessant dissolution of *saṅkhāra dhamma* (materiality-mentality). Even the fine material existence and the immaterial existence which are said to be peaceful and blissful appear as the dreadful nature of suffering.

Then all the formations, which exist in three planes of existence, four kinds of becoming (*yonī*), five kinds of destiny (*gati*), seven stations of consciousness (*viññāṇaṭṭhiti*) and nine abodes of beings (*sattāvāsa*) and which are perishing every moment incessantly, appear as great dreadful danger or as terror.

For example, lions, tiger, bears, giants, ogres, wild bulls, wild elephants, poisonous snakes, thunder, cemetery, battle-ground, red-hot live-coal pits, etc., will appear as great dreadful danger to a timid man who wants to live peacefully.

“The past formations have perished; present formations are perishing; the future formations will perish similarly” – to the meditator, who sees like this in every thing and in every place, these things will appear like great dreadful danger or terror, and “bhaya-ñāṇa”, also known as bhayatupaṭṭhāna-ñāṇa, arises in him.

• Knowledge of Seeing Fault and Unsatisfactoriness in Formations (*Ādīnavānupassanā-ñāṇa*)

The meditator also sees and understands clearly that those past, future, present, internal, external, materiality, mentality, cause and effect formations are impermanent (*anicca*), painful (*dukkha*), not-self (*anatta*) and suffering due to change of condition (*viparināma*).

In all formations, which exist in three planes of existence, four kinds of becoming, five kinds of destiny, seven stations of consciousness and nine abodes of beings, there is no single formation where we can take shelter; there is nothing to long for; there is nothing to be wrongly viewed as I. Three kinds of existence are like three pits full of flameless burning charcoal; the four primary elements are like four fearful snakes with strong poison; the five aggregates of clinging are like five murderers wielding sharp swords. The six internal bases are like a ruined village without people; the six external bases are like robbers who destroyed the village. The seven stations of consciousness and the nine abodes of beings seem to be burning bright and brilliant red

with eleven kinds of fire; **the whole formations appear like a big flame.**

The whole formations are also like an open sore, like an incurable disease, like a sharp thorn which has pierced through flesh, and also like an evil deed and a long disease. They are void of taste, delight and pleasure. They appear like a bundle of heinous guilts.

How is it? A timid man wishes to live happily. Although he is in a pleasurable place, he seems to be in a forest where there are wild beasts; he seems to be in a cave where there is a tiger; he seems to be in water where there is a crocodile or an ogre; he seems to be on a road where there are thieves and robbers; he seems to be in a burning house; so he would be very scared and frightened. In all directions he sees only frightening situation.

In the same way, by the power of *baṅgānupassanā* which discerns only the dissolution and perishing of all formations, as the meditator sees all formations as terror and great dreadful danger, he also sees only fault and unsatisfactoriness in all formations. Thus the meditator is said to attain *ādīnava-ñāṇa*, which is also known as *ādīnavānu-passanā-ñāṇa* – the knowledge of seeing fault and unsatisfactoriness in formations.

• **Knowledge of Feeling Bored and Disgusted with Formations**
(*Nibbidānupassanā-ñāṇa*)

When the meditator sees fault and unsatisfactoriness in all formations repeatedly, he feels bored and disgusted with all formations which exist internally and externally in 31 planes of existence in all three periods. He feels bored, unhappy and sluggish in all formations which are dissolving and perishing at every moment incessantly.

As a simile, the golden bird called Brahmī duck (*hamsā in Pāḷi*), which is happy at the foot of the Cittakuḥ hill, is not delighted to be in the small lake near the door of the beggars' village; the lion, which is the king of animals, is not happy to be in the golden cage; King Saddan, which was the king of elephants which could fly in the sky, was not happy to be in the middle of a city; so in the same way the **meditator is not happy and feel bored with all formations which he has seen in all aspects to be with fault and to be dissolving at every moment incessantly.**

The knowledge which feels bored and disgusted with all formations in this way is called *nibbidānupassanā-ñāṇa*. The ancient teachers said that this wisdom has the same meaning as the two

former wisdoms, that is, *bhayatupaṭṭhāna-ñāṇa* and *ādīnavānu-passanā-ñāṇa*.

“*Bayatupaṭṭhāna-ñāṇa*” has three names. As it sees all formations as terror, it is called **“*bhayatupaṭṭhāna-ñāṇa*”**. As it also sees all formations to be with fault and unsatisfactoriness, it is called **“*ādīnavānupassanā-ñāṇa*”**. Again, because it feels bored and disgusted with all formations, it is called **“*nibbidā-nupassanā-ñāṇa*”**.

• **Knowledge of Desire for Deliverance from Formations**
(*Muñcitukamyatāñāṇa*)

The meditator, who feels bored and disgusted with all formations, which are dissolving at every moment incessantly, is not adhered, not attached, not clung to any formation (*saṅkhāra*) among all formations in three periods in the 31 planes of existence.

How is it? Just as the fish caught in the net, the frog in the snake's mouth, the forest cock in the cage, the deer ensnared firmly in the noose, the man surrounded by enemies, wish to escape from the bondage and the great danger, so in the same way, the meditator's mind wishes to escape from all formations.

Thus “the knowledge of the desire for deliverance from all formations” (*muñcitukamyatāñāṇa*) arises in him.

• **24 Meditation with the Knowledge of Exertion for Deliverance from Formations** (*Paṭisaṅkhānupassanā-ñāṇa*)

The meditator, who wishes to attain liberation from all formations which are dissolving at every moment incessantly, again contemplates those formations as *anicca*, *dukkha*, *anatta* in turn as follows with *paṭisaṅkhānupassanā-ñāṇa*.

He contemplates all mentality-materiality, cause-effect formations in three periods in 31 planes of existence as *anicca* (impermanence) because:

- (1) they cannot pass over the end of dissolution,
- (2) they exist for a very short period,
- (3) they are demarcated by their arising and perishing,
- (4) they are dissolving at every moment,
- (5) they are trembling, (6) they dissolve easily,
- (7) they are not strong and firm,
- (8) they have the nature of changing for the worse,
- (9) they have no essence, (10) they are void of prosperity,
- (11) they are formed by several causes collectively,

(12) they are subject to death or perishing.

He contemplates all formations as painful or *dukkha* for the following reasons:

- (1) they are oppressed continuously,
- (2) they are hard to bear,
- (3) they are the basis of pain,
- (4) they are similar to inflicting disease,
- (5) they are like an open sore,
- (6) they are like piercing spike,
- (7) they are like a wicked deed,
- (8) they are like a disease,
- (9) they are like a menace,
- (10) they are a calamity,
- (11) they are like danger,
- (12) they are like afflicting disturbance,
- (13) they give no protection,
- (14) they are no shelter,
- (15) they are no refuge,
- (16) they are with fault,
- (17) they are the root of evil deed,
- (18) they are like murderers,
- (19) they are Mara's bait,
- (20) they are the subject of defilements,
- (21) they are subject to birth,
- (22) they are subject to ageing,
- (23) they are subject to illness,
- (24) they are subject to sorrow,
- (25) they are subject to lamentation,
- (26) they are subject to despair,
- (27) they are the subject of clinging for defilements.

He also contemplates all formations as repulsive as follows:

- (1) Formations are loathsome,
- (2) they have bad smell,
- (3) they are disgusting,
- (4) they are repulsive,
- (5) they are unbecoming as if not adorned with ornaments,
- (6) they are not beautiful,
- (7) they are hideous, and so on.

He also contemplates all formations as not-self as follows;

- (1) they are alien,
- (2) they are void of self (*atta*),
- (3) they are vain,
- (4) self is extinct in them,
- (5) they are ownerless,
- (6) they are amenable to control,
- (7) they do not happen as he wishes, and so on.

The meditator meditates strenuously as above in order to fulfil the conditions to gain deliverance from all formations.

Here is a good simile. A fisherman uses a bell-shaped bamboo-basket with a wide opening at the bottom and a small opening and a handle at the top. He lowers the basket into water in a lake or creek until it touches the bottom. He puts his hand into the basket from the narrow mouth at the top and stirs the water with his hand. If some-

thing like a fish touches his hand, he will catch it. If not, he lifts the basket and lowers it again and again a few steps forward.

Now his hand touches something like a fish. He grasps it, and, thinking it to be a fish, pulls it out of water. When the upper part of the animal comes above the surface of water, he sees three stripes around its neck and knows it to be a water-cobra.

Then, being frightened and knowing that the snake can kill him if it has the chance to bite him, he no longer feels happy to hold the snake and wants to let it go. Well, if he let it go without exerting the effort, it will have the chance to bite him. So to get away from the danger, despite his desire, he grasps the snake firmly, unwraps its coils from his hand, lifts it above his head, swings three times round his head and flings it away. Then he runs quickly to the high ground, and stood looking back from where he has come, thinking: "Goodness, I have been delivered from the danger of the water-cobra!"

Herein, grasping the snake at the neck under the water, the fisherman was happy, thinking it to be a big fish. This is similar to the time when the meditator was glad at the outset to get his body and his person.

The time when the fisherman saw three stripes on the neck of the snake is similar to the time when the meditator, after breaking the compactness of mentality-materiality, saw three characteristic marks of formations.

The arising of fright in the fisherman's mind in knowing the snake to be a water-cobra is similar to the time when the meditator sees all formations as terror due to the arising of *bhayatupaṭṭhāna-nāṇa* in him.

The fisherman's seeing fault and dangerous nature in the snake is like the meditator's seeing fault and unsatisfactoriness in the formations when he attained *ādināvānupassanā-nāṇa*.

The fisherman's becoming unhappy and feeling bored is like the arising of *nibbidānupassanā-nāṇa* and feeling bored with formations in the meditator.

The fisherman's desire to escape from the danger of the poisonous snake is similar to the arising of *muñcitukamyatā-nāṇa* in the meditator when he desires for deliverance from all formations.

The fisherman's action to free himself from the danger of the water-cobra is similar to the exertion for deliverance from formations and

the arising of *paṭisaṅkhānupassanā-ñāṇa* in him.

Just as the fisherman grasps the snake firmly, swings it three times above his head to weaken it and flings it away to set it free, so in the same way **the meditator contemplates formations as three characteristics to weaken the formations, and set them free well so that their wrong and opposite characteristics of permanence (*nicca*), happiness (*sukha*), comeliness (*subha*) and self or person (*atta*) will never appear again.**

With the progress of meditation-work up to this stage, the knowledge of exertion for deliverance from formations (*paṭisaṅkhānupassanā-ñāṇa*) arises in the meditator.

• **Arriving at the Knowledge of Equanimity towards Formations (*Saṅkhārūpekkhā-ñāṇa*)**

When the meditator contemplates the mentality-materiality, cause effect formations in three periods and in 31 planes of existence collectively and repeatedly as impermanence (*anicca*), suffering (*dukkha*), repulsive (*asubha*) and not-self (*anatta*) in turn, internally and externally, the characteristic of impermanence of formations becomes very, very extinct and very rapid. The dissolution of formations may even become very violent. That dissolution-characteristic should be meditated in terms of three characteristics in turn continuously.

Slowly his meditating mind becomes detached and free from formations, his worry or delight in formations is cut off, and he can keep an equally balanced mind at equanimity on formations. The meditating mind remains calm and still on the sense-object of the dissolution of formations.

When the meditating mind becomes calm and still in this way, the five-door cognitive series of consciousness which take notice of the colour, the sound, the smell, the taste and the tangible object, do not arise. Only mind-door cognitive series of consciousness are arising.

Then while the meditator is contemplating three characteristics of formations in turn, internally and externally in turn, on materiality and mentality in turn, he switches to Meditation Method 25 as follows.

• **25 Meditation Method for the Arising of *Saṅkhārūpekkhā-ñāṇa***

If the meditating mind remains calm and still while he is contemplating internal formations, he should continue contemplating internal formations on materiality and mentality in turn.

If the meditating mind remains calm and still while he is contemplat-

ing external formations, he should continue contemplating external formations on materiality and mentality in turn.

In three characteristics of formations, he should give priority to one characteristic which he can contemplate better in his vipassanā-meditation.

Special Caution – While the meditating mind taking notice of the dissolution of formations is contemplating internal formations and remains calm and still on the dissolution of internal formations, then if he directs his meditating mind to the dissolution of external formations, his calm and still concentration may be destroyed.

Similarly while the meditating mind taking notice of the dissolution of external formations remains calm and still on that meditation-object, then if he directs his meditating mind to the dissolution of internal formations, his calm and still concentration may be destroyed.

At this stage of meditation, faith (*saddhā*) and wisdom (*paññā*), effort (*vīriya*) and concentration (*samādhi*) should be specially balanced by mindfulness (*satī*). Only when these five powers (*balas*) and five faculties (*indriyas*) are balanced, can the meditation progress to the Path-wisdom (*Magga-ñāṇa*) and its Fruition-wisdom (*Phala-ñāṇa*).

Another precaution to be taken is, in undertaking vipassanā-meditation, while contemplating three characteristics of the dissolution of formations in turn, starting from the time of almost reaching the equanimity-stage, only wholesome mind-objects should be discerned in priority.

For example, after developing jhānas step by step in white-kasīṇa meditation, the dissolution of those jhānas is contemplated as *anicca*, *dukkha*, *anatta* in turn. Then the meditator contemplates the dissolution of only one jhāna which he likes best in terms of three characteristics.

In meditating in this way, the meditating mind will remain calm and still on the dissolution of formations. At that time, the external sound will not be heard and known. Without hearing the external sound in that way, if the meditating mind is so firmly and calmly established on the dissolution of formations that it is unshakeable, the meditating power becomes specially strong.

The meditator stops meditating sometimes internally and sometimes externally for a short time; if the meditating mind remains calmly on the internal, he meditates the internal formations; if the meditating

mind remains calmly on the external, he meditates the external formations, sometimes on materiality and sometimes on mentality; choosing the one that he likes and meditates on it in priority.

In meditating in this way, some meditators prefer to meditate on materiality-mentality collectively; some prefer to meditate on materiality alone; and some prefer to meditate on mentality alone. Some prefer to meditate contemplating *anicca*; some prefer to meditate contemplating *dukkha*; and some prefer to meditate contemplating *anatta*.

The meditator can meditate on the saṅkhāra-dhamma which he can meditate better, contemplating the characteristic which he can contemplate better. As the meditator continues his meditation thus, some meditators do not totally see the dissolution of materiality; they see only the dissolution of mentalities. In such cases, they should contemplate only on the dissolution of mentality in terms of three characteristics. They should not search for the dissolution of materiality which can no longer be seen.

In such cases, the dissolving mentalities are generally the mind-door cognitive javana consciousnesses which are undertaking vipassanā-meditation and the bhavaṅga-cittas (life-continuum). Undertake vipassanā-meditation by meditating again the former consciousness with the latter consciousness.

Some meditators see the dissolution of both materiality and mentality. In such a case, take notice of the dissolution of sometimes materiality alone, and sometimes mentality alone, or the dissolution of both mentality and materiality together, and contemplate in terms of one characteristic.

The meditator, who is meditating as above, can develop detachment and indifference towards the formations in the 31 planes of existence, and the nature of equanimity and mental-balance is well established in his mind.

*Bhayaṅca niṇḍiṅca vippahāya sabbasaṅkhāresu udāsino hoti majjhatto.*⁶

The meditator, who sees well the faults of formations, and with the intention and desire for deliverance from formations, undertakes vipassanā meditation by reflecting on the dissolution of formations, does not see any formations (saṅkhāra) which he should cling to as “mine....I...my self”

Seeing formations as terror (*bhaya*) is one extreme; developing

craving with delight for formations is another extreme; avoiding these two extremes, the nature of detachment and indifference towards all formations or the nature of equanimity keeping in the middle arises.

The knowledge which gives rise to the above nature is “the Knowledge of Equanimity towards Formations” (*Saṅkhārupekkhā-ñāṇa*).

An appropriate simile is this: at one time a man had a very beautiful wife. As he loved her very much, he worked very hard to support her with everything she needs.

Now this woman was not loyal to her husband. She went out with another man while her husband was away. When the husband knew about her guilt of adultery, he was very angry and very sad. When he was depressed many times, he saw the fault in his wife and wanted to be free from her. So he divorced her. Starting from that time, when he heard that she was going out with other men, he was no longer angry and not sad. **Thinking that she was not concerned with him anymore, he developed detachment and indifference towards her and maintained equanimity, keeping in the middle.**

*In the same way, as the meditator wishes to liberate himself from all defilements, contemplates all formations in terms of three characteristics with *paṭisaṅkhānupassanā-ñāṇa*, sees nothing to be taken as ‘I’ or ‘mine’, relinquishes the concept of terror and delight, and becomes indifferent and neutral towards all formations.*

In this way **“the knowledge of equanimity towards formations” (*saṅkhārupekkhā-ñāṇa*) arises in him.** This knowledge has the same meanings as its two former knowledges according to the statement of ancient teachers.

• **Three Names of *Saṅkhārupekkhā-ñāṇa***

“*Saṅkhārupekkhā-ñāṇa* is one knowledge with three names. In the beginning it is called *muñcitukamyatā-ñāṇa*; in the middle it is called *paṭisaṅkhā-ñāṇa*, and at the end it is known as *saṅkhārupekkhā-ñāṇa*.”

If that *saṅkhārupekkhā-ñāṇa* sees the peaceful Nibbāna element as peaceful, it will abandon all the series of formations, and enters only into the peaceful Nibbāna element. If it does not see the peaceful Nibbāna element as peaceful, it will only take formations as its object and keeps arising repeatedly.⁷

For example, in ancient times traders travelled to oversea countries by sailing ships. When traders boarded the ship, sailors took some

crows to be used as land-finding crows (*disākāka*) with them. Because of storms, the ship went to some place where they had never gone before, and they could not see the land. Then the sailors released a crow. The crow flew up to the sky, explored all quarters, and if it saw land, it flew straight in that direction. If it did not see land, it returned to the ship repeatedly and alighted on the mast-head.

In the same way, if the knowledge of equanimity towards formations sees the peaceful Nibbāna element as peaceful, it will abandon all the series of formations and enters only into the peaceful Nibbāna element. If it does not find the peaceful Nibbāna yet, it will arise repeatedly, taking the series of formations as its object. If it is so, to make *saṅkhārūpekkhā-ñāṇa* matured, the meditator meditates as follows.

• **26 Meditation Method for Making *Saṅkhārūpekkhā-ñāṇa* matured**

The meditator contemplates all formations as *anicca, dukkha, anatta* in turn (1) sometimes on present formations, (2) sometimes on past formations, (3) sometimes on future formations, (4) sometimes on internal formations, (5) sometimes on external formations, (6) sometimes on materialities, (7) sometimes on mentalities, (8) sometimes on causes, (9) sometimes on effects.

• **The Arising of Conformity Knowledge (*Anuloma-ñāṇa*)**

When the meditator contemplates formations as above repeatedly with the knowledge of equanimity towards formations, faith and decision – *adhimokkha (saddhā)* – becomes very strong. The effort or exertion which gives good support – *vīriya* – becomes keen and strong. Mindfulness (*satī*) appears well distinct. The consciousness is very clear and calm. Especially the knowledge of equanimity towards formations is sharp and strong. Then, when the wisdom changes its sense object and attention –

(1) from the dissolution nature of formations – *pavatta*

(2) to the not-formed and not-dissolved nature – *apavatta*

(of peaceful Nibbāna element)

the following Path-cognitive series of consciousness occurs.

(*Manda-paññā*) “Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala”-Bh-

(*Tikkha-paññā*) “Na-Da-Ma-U-Nu-Go-Magga-Phala-Phala-Phala”-Bh

When the *annica, dukkha* or *anatta* sign of formations taken by the last *saṅkhārūpekkhā-vipassanā* appears at the mind-door, the life-continuum vibrates two times as *bhavaṅga-calana* (Na) and *bhavaṅgu-*

paccheda (Da) and is cut off. Then taking the characteristic sign which appears, *manodvārāvajjana* (Ma) arises once, followed by *kāmāvacara-javana* three times as *parikamma* (Pa), *upacāra* (U), *anuloma* (Nu).

Then taking Nibbāna as its object, *gotrabhu* (Go) arises once as *kāmāvacara-javana*. After that taking the peaceful element of Nibbāna as their object, *Magga-citta* arises once and *Phala-citta* arises two times. After that, *bhavaṅga cittas* (Bh) sink into life continuum.

This first Path-cognitive series is for slow-witted meditators (*mandapaññā*). For quick-witted meditators (*tikkha-paññā*), *parikamma* is omitted and *Phala-citta* arises three times as shown in the second Path-cognitive series.

In the above cognitive series “Pa-U-Nu-Go” are *mahākusala-ñāṇasampayutta javana-cittas* (sense-sphere moral consciousnesses associated with wisdom). The functions they perform are:

Pa = *parikamma* = preparation for the arising of Path-consciousness,

U = *upacāra* = proximity of Path-consciousness,

Nu = *anuloma* = conformity between the lower preparatory *javana-cittas* and the upper *appanā-javana-cittas*.

These three *javana-cittas*, namely, *parikamma, upacāra* and *anuloma*, conform the former *dhammas* with the latter *dhammas*. The knowledge associated with them is called “*anuloma-ñāṇa*”, that is, “conformity-knowledge.”

That conformity-knowledge conforms to the function of truth of the former eight *vipassanā*-knowledges beginning with *udayabbaya-ñāṇa*. It also conforms to the function of truth of the 37 enlightenment-factors (*bodhipakkhiya*) which associate with the Path-consciousness.

***Gotrabhu-citta* cuts the worldling-lineage to form the holy (*ariya*) lineage. It is correct. This consciousness is the last sense-sphere consciousness in the Path-cognitive series of consciousnesses. Up to the arising of this consciousness, the meditator is still a worldling. Soon after the dissolution of *gotrabhu-consciousness*, *soṭāpattimgga-citta* arises, and the meditator becomes a noble person (*ariyā*).**

Thus *gotrabhu-consciousness* is the consciousness which cuts the worldling lineage to form the noble (*ariyā*) lineage. As it is the precursor of *soṭāpattimgga-citta*, pointing out *Nibbāna*, it is also regarded to resemble *āvajjana-citta*.

The knowledge associated with *gotrabhu-citta* is called *gotrabhu-ñāṇa*.

The knowledge associated with *magga-citta* is called *magga-ñāṇa*.

The knowledge associated with *phala-citta* is called *phala-ñāṇa*.

• Knowledge leading to the Emergence of the Path
(*Vuṭṭhānagāmini-vipassanā-ñāṇa*)

(1) The knowledge of equanimity (*saṅkhārupekkhā-ñāṇa*) which has reached the climax, (2) conformity-knowledge (*anuloma-ñāṇa*), and (3) change of lineage knowledge (*gotrabhu-ñāṇa*) are collectively called "*Vuṭṭhānagāmini-vipassanā-ñāṇa*."

The knowledge of equanimity and the conformity-knowledge take the characteristics of formations as their sense-objects; so they should be called *vipassanā-ñāṇas* (insight knowledges). *Gotrabhu-ñāṇa*, however, does not take the characteristics of formations; it takes Nibbāna as its sense-object. So, in reality it should not get the name of *vipassanā-ñāṇa*. Nevertheless, as it resembles the climax of insight-knowledges, it is included in insight-knowledge (*vipassanā-ñāṇa*).

The above three insight-knowledges reach the exalted state called the climax; they are said to reach the climax = *sikhāpatta*.

As they emerge to lead to the Path, they are said to be "emergence leading to the Path = *vuṭṭhānagāmini*."

The Path-consciousness does not take the object of formations; it takes Nibbāna as its object. Moreover, as it passes the series of resultant aggregates and the current of defilements, it is called *vuṭṭhāna* = emergence.

Therefore, *saṅkhārupekkhāñāṇa*, *anuloma-ñāṇa* and *gotrabhu-ñāṇa* collectively reach the culmination of insight knowledge and lead to the emergence of the Path-consciousness. So they are called "the Knowledge leading to the Emergence of the Path" (*vuṭṭhānagāmini-vipassanā-ñāṇa*).

• References

- 1. Vs. 2, 227
- 2. Vs. 2, 277
- 3. Mahāṭī 2, 439
- 4. Vs. 2, 278
- 5. Mahāṭī 2, 441
- 6. Vs. 2, 294
- 7. Vs. 2, 294-295
- 8. "Certainly Attain the Noblest Goal", Vol. 2 (in Myanmar language), by Dr. Mehm Tin Mon, pp. 283-303.

“အမြတ်ဆုံးပန်းတိုင် ကေပိုင်” ဒုတိယတွဲ၊ ဒေါက်တာမင်းတင်မွန်
နာ - ၂၈၃-၃၀၃

9. "The only Path to go to Nibbāna" by Pa-auk Tawya Sayadaw, pp. 804-818 (in Myanmar Language).

“နိဗ္ဗာန်သို့သွားရာတစ်ကြောင်းတည်းသောလမ်း” ဖားအောက်တောရဆရာတော်
နာ - ၈၀၄-၈၁၈

- 10. "Visuddhimagga Aṭṭhakathā" by Baddantacariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol. III, pp. 398-491.
- 11. "Visuddhimagga Aṭṭhakathā" by Baddantacariya Buddhaghosa, translated into Myanmar by Mahāsī Sayādaw, Vol. IV, pp. 360-436.
- 12. "The Path of Purification", Visuddhimagga Aṭṭhakathā translated into English by Bhikkhu Ñānamoli, Singapore Buddhist Meditation Centre Publication, pp. 745-784.

• Review Question

- 1 Describe "*Kāyānupassanā Satipaṭṭhana*" and "*Vedanānupassanā-satipaṭṭhāna*." (pp. 313-314)
- 2 What is the difference between "*Cittānupassanā-satipaṭṭhāna*" and "*Dhammānupassanā-satipaṭṭhāna*"? (p. 314)
- 3 How should a meditator undertake *Baṅgānupassanā*-meditation? Why doesn't he see the arising of formations? (pp. 315-317)
- 4 In *Ñāta-Ñāṇa Vipassanā*-meditation, explain the terms "*Ñāta*" and "*Ñāṇa*" and describe how the meditation is conducted. (pp. 317-318)
- 5 According to the instruction of the Great Commentary how should a meditator undertake *vipassanā*-meditation for *baṅga-ñāṇa* to reach the climax. (pp. 318-319)
- 6 As a meditator undertakes *baṅgānupassanā-vipassanā*, at what time the formations appear as terror and what insight knowledge arise at the time? (pp. 319-320)
- 7 All worldlings are very fond of their bodies. At what state of meditation will a meditator see fault and unsatisfactoriness in formations and how does he see them? (pp. 320-321)
- 8 The Buddha said that everyone is fond of his or her body most. At what stage of *vipassanā*-meditation does a meditator becomes bored and fed up with his body and why? (pp. 321-322)

- 9 Describe three names of *bayatupaṭṭhāna-ñāṇa*? At what stages of *vipassanā*-meditations do these knowledges arise? (pp. 322, 320, 321)
- 10 Why does a meditator have a wish to liberate himself from all formations? What is the name of this insight knowledge and when does it arise? (pp. 322)
- 11 In *paṭisaṅkhānupassanā* how does a meditator contemplate on all mentalities-materialities? Describe 5 ways of contemplation for each characteristic. (pp. 322-323)
- 12 Compare the feelings and actions of a meditator exerting to gain liberation from all formations with those of a fisherman who had grasped a water-cobra under water (pp. 324-325)
- 13 How should a meditator, who has attained *paṭisaṅkhā-ñāṇa*, undertake *vipassanā*-meditation so that the knowledge of equanimity arises in him? (pp. 325-328)
- 14 Describe an appropriate simile to show why a meditator can develop equanimity towards formations? (p. 328)
- 15 Describe three names of *Saṅkhārupekkhā-ñāṇa*, At what stages of *vipassanā*-meditations do these knowledges arise? (pp. 328, 322-324, 325-328)
- 16 How does conformity-knowledge arise in a meditator? Why is it called conformity knowledge? (pp. 329-330)
- 17 Describe the knowledges which are collectively called *Vuṭṭhānagāmini-vipassanā-ñāṇa*. What are the objects taken by these knowledges? Why are they called "*Vuṭṭhānagāmini-vipassanā-ñāṇa*"? (p. 331)

CHAPTER XIX – PURIFICATION BY KNOWLEDGE AND VISION (*Ñāṇadassana-Visuddhi*)

• The Last Stage of Purification of the Mind

The effort to purify the mind stage by stage begins with *Sīla-visuddhi*. When conformity-knowledge (*anuloma-ñāṇa*) is attained, the first six stages are completed. On attaining the first Path-wisdom and its Fruition-wisdom, the last stage of purification called "**Purification by Knowledge and Vision**" (*Ñāṇadassana-visuddhi*) is reached.

The fourfold Path-wisdom, systematically eliminates all defilements including latent defilements from the mind, and the total purification of the mind is attained.

The fourfold Path-wisdom, which associates with *Sotāpattimagga citta*, *Sakadāgāmiccā citta*, *Anāgāmiccā citta* and *Arahattamacca citta*, eliminates completely the darkness of defilements (*kilesās*) and enlightens the mind to see and understand the four Noble Truths clearly and comprehensively to become noble persons (*ariyās*), who can enjoy the unique eternal bliss of *Nibbāna* forever.

The Noble path-wisdom performs four functions simultaneously:

- (1) comprehension of the truth of suffering precisely,
- (2) eradication of craving which is the cause of suffering,
- (3) realization of *Nibbāna* and the cessation of suffering,
- (4) full development of the eight constituents of the Path.

Thus the fourfold Path-wisdom is called "Purification by Knowledge and Vision" (*Ñāṇadassana-visuddhi*)

• Review Consciousness and Review Wisdom

Soon after the Path-cognitive series of consciousness, a few *bhavaṅga-cittas* and five review cognitive series normally arise. By these cognitive series, the meditator reflects on:

- (1) the Path-consciousness and the Path-wisdom which have arisen,
- (2) the Fruition-consciousness and the Fruition-wisdom which have arisen,
- (3) the *Nibbāna* which has been realized,
- (4) the defilements which have been annihilated, and
- (5) the defilements which still remain to be annihilated.

The knowledge associated with *paccavekkhaṇa-javana cittas* (review cognitive consciousnesses) is called review wisdom.

So there are 16 knowledges which the meditator has attained up till now, namely, *Ñāma-rūpa-pariccheda-ñāṇa*, *Paccaya-pariggaha-ñāṇa*, *ten vipassanāñāṇas* from *Sammasana-ñāṇa* to *Anuloma-ñāṇa*, *Gotrabhu-ñāṇa*, *Magga-ñāṇa*, *Phala-ñāṇa* and *Paccavekkhaṇa-ñāṇa*.

• **The Arising of the Wisdom of the Path of Stream-entry**

(*Sotāpatti magga-ñāṇa*)

The meditator exerts effort step by step starting from the purification of morality and when he has developed ten insight knowledges (*vipassanāñāṇas*), he has done everything for the arising of the Path of Stream-entry (*Sotāpattimagga*).

The last insight knowledge, conformity-knowledge, eliminates the darkness of gross defilements which covers the noble truths by its power. The change of lineage wisdom (*gotrabhuñāṇa*), which follows conformity knowledge automatically, taking Nibbāna as its object, which is void of the sign of formations as well as the sign of the incessantly arising *khandha* stream, crosses over the worldling-lineage and the worldling-plane to reach the holy lineage (*ariya-lineage*) and the holy plane.

Soon after the dissolution of *gotrabhu-ñāṇa*, without any separation in time, the path of stream-entry (*Sotāpattimagga-citta*) arises once, followed by its fruition consciousness (*Sotāpattiphala-citta*) two or three times. The arising of the Path-cognitive series (*magga-vīthi*) is compared with a man jumping across a big drain or gutter as follows.

The man, who wants to jump across a big drain, runs quickly with great momentum, grasps a pole or a rope tied to a branch of a tree on this side of the drain, and jumps over the drain. When his body is over the other side of the drain, he lets go the pole or the rope as it is no longer necessary. Then his body, shaking somewhat, falls on the other shore. Then he stands firmly on that shore.

In the same way the meditator is first on this shore, which refers to three planes of existence (*bhava*), four kinds of becoming (*yoni*), five kinds of destiny (*gati*), seven stations of consciousness (*viññāṇaṭṭhi*) and nine abodes of beings (*sattāvāsa*). He wants to jump over to the other shore which refers to Nibbāna. So he runs quickly on this shore by developing ten insight-knowledges, beginning with *sammasana-*

ñāṇa, *udayabbaya-ñāṇa* up to conformity-knowledge, and grasping the rope of materiality tied to a branch of the body-tree or the pole of mentality-aggregates with the hand of conformity-knowledge, jumps over the big drain of defilements. When his body is over the other shore, he lets go the sign of formations by the dissolution of conformity-knowledge (*anuloma-ñāṇa*) and falls down with change-of-lineage consciousness (*gotrabhu-citta*) onto the shore of Nibbāna. However, as the consciousness does not get the support of the repetition-condition (*āsevana-paccaya*) with the same sense-object, his body falls shaking somewhat. When he reaches the shore, he can stand firmly with the Path-wisdom of stream-entry.

The difference between *anuloma-ñāṇa* and *gotrabhuñāṇa* is thus: *Anuloma-ñāṇa* can eliminate the darkness of defilements which covers the noble truths, but it cannot see Nibbāna. *Gotrabhu-ñāṇa* can see Nibbāna, but it cannot eliminate the darkness of defilements which covers the Noble truths.

Therefore *gotrabhu-ñāṇa* is called "*the āvajjana of Magga*". It is correct. Although *gotrabhu-ñāṇa* is not *āvajjana*, it takes the place of *āvajjana* and it arises as if giving the perception sign to *magga*: "you arise this way", and perishes. The *magga-citta* also takes that perception sign and, without letting it free and, following *gotrabhu-ñāṇa* in series without cutting the series of consciousness, arises once, piercing and breaking the block of defilements which it has never pierced and broken before.

The noble path (*ariya-magga*) not only breaks down the block of defilements but also dries up the ocean of suffering of the beginningless cycle of rebirths. It also closes all the doors of the woeful abodes. It furnishes the meditator with seven kinds of noble person's possession. It destroys the wrong path called '*micchāmagga*'. It pacifies all dangers and all enemies. It endows the meditator, who attains it, with the status of the real son or the real daughter of the Buddha. Moreover, it also gives many other benefits to the noble person who attains it.

The wisdom associated with the path-consciousness of stream-entry, which can give so many benefits, is called the "**Path-wisdom**" (*maggañāṇa*) of stream-entry.

• **The Stream-winner (Sotāpanna)**

The meditator, who is entering the port of Nibbāna, is a "**Sotāpattimagga person**" or the "**first Noble Person**" while the *sotā-*

paṭṭimaggā-citta is arising. But he lasts just for a consciousness-moment while the *sotāpaṭṭimaggā-citta* is existing, and when that consciousness perishes and its resultant or fruition-consciousness, i.e., *sotāpattiphala-citta* arises, he becomes a "*sotāpattiphala person*" or "**sotāpanna person**" or "**stream-winner**", who is the "**second Noble Person**".

"*Sotāpanna*" means a person who enters the water-current of ariyamagga which stands for the noble eightfold path. He will never be reverted back to a worldling. He can be reborn for at most seven existences in the human realm and the deva-celestial realms, i.e. blissful sensuous realms, always as a noble person. After that he may be born in brahma realms, enjoying the brahma-happiness as well as the unique bliss of Nibbāna as much as he likes for many world cycles.

By the power of his meditation to attain the first Path-wisdom and its Fruition-wisdom, he will attain the higher Path-wisdoms and their Fruition-wisdoms automatically in due course during these existences. So he will finally become an Arahant, a perfect person, and enters Nibbāna for ever after his passing-away or *parinibbāna*.

Sotāpattimaggā-ñāṇa totally eliminates *diṭṭhi* (wrong view) and *vicikiccha* (sceptical doubt) together with their roots or latent defilements. It also eliminates the gross aspects of the remaining eight defilements, that is their properties which can cast a worldling to woeful abodes. So the doors of the four woeful abodes will be closed for ever for a stream-winner.

Sotāpattimaggā-ñāṇa also totally eliminates three fetters – viz., *diṭṭhi-samyojana* (false views), *sīlabatta-parāmāsa-samyojana* (adherence to false practice that one becomes pure by bovine or canine morality or by rites and ceremonies) and *vicikicchā-samyojana* (sceptical doubt). Fetters bind beings to the wheel of existence and to the rounds of misery.

As a stream-winner is totally free from wrong views and sceptical doubt about the Buddha, the Dhamma, the *Samgha* and the Noble Training, the five immoral consciousnesses, comprising four *lobhamūla diṭṭhigatasampayutta citta*s and *vicikicchāsampayutta citta* will never arise in him.

As he has got rid of **personality-belief**, he is no-longer selfish. Also as he has no doubt about the reality and nobility of the Buddha, the Dhamma and the *Samgha*, his **faith** (*saddhā*) in the Triple Gem is very strong and unshakeable. According to the Buddha's statement,

among all our possessions, **faith** (*saddhā*) in the Triple Gem is the noblest and most precious. *Saddhā* is the leader of beautiful mental factors. As soon as it arises in the mind, it purifies and calms down the mind, developing moral minds to perform meritorious deeds and acquiring billions of moral, wholesome kammās, which produce uncountable good results including blissful existences.

Again as gross defilements will never arise in a stream-winner, he will never perform immoral actions (ten *dūcaritas*) which can develop billions of immoral or unwholesome kammās with their potent energy to cast down to woeful abodes again and again. So a stream-winner keeps five moral precepts of *Pañca-sīla* very pure. The purity of morality also gives rise to the highest happiness to a house-holder according to *Ānāpāya Sutta* of the Buddha.

There are three types of stream-winners.

- (1) *Ekavījī-sotāpanna* – one who will be reborn in the blissful sensuous realm for just one existence.
- (2) *Kolaṅkola-sotāpanna* – one who will be reborn in the blissful sensuous realms for two to six existences.
- (3) *Sattakkhattu-sotāpanna* – one who will be reborn in the blissful sensuous realms for seven existences.

When a stream-winner is born in a blissful sensuous realm, he or she will live with his or her family, can be married, producing children and enjoying sensual pleasure. But he or she will keep *pañca-sīla* very well, and will possess very strong and unshakeable faith in the Triple Gem. He or she can also enjoy the unique bliss of Nibbāna as much as he or she likes.

Knowing very well that one is fully guaranteed that one shall never be reborn in the woeful abodes will produce the greatest happiness in a human or celestial existence.

• **The Arising of the Wisdom of the Path of Once-returning**
(*Sakadāgāmicimaggā-ñāṇa*)

The stream-winner, with the intention to reduce sensuous attachment (*kāmarāga*) and illwill (*vyāpāda*) further and to go up to the second noble realm, i.e., to become a once-returner, undertakes *vipassanā*-meditation again. He unites harmoniously the faculties (*indriyas*) and the path-factors (*bojjhaṅgas*) and contemplates the formations (*saṅkhāra*) as mentality-materiality, causes-effects, five

aggregates, twelve bases, eighteen elements, which exist in three periods of the past, the present and the future, internally and externally, as impermanence, suffering and not-self in turn.

He contemplates repeatedly, crushing all formations into ultimate realities and developing wisdom repeatedly to understand their true nature comprehensively. He enters the right path of *vipassanā*-meditation.

He again develops the insight knowledges one after another from *sammasana-ñāṇa* to *saṅkhārupekkhā-ñāṇa* and, through one apprehending consciousness (*avajjana-citta*), develops conformity knowledge (*anuloma-ñāṇa*) and *gotrabhu* or *vodāna-citta*, which is followed immediately by *sakadāgāmi*-path-consciousness. The wisdom associated with *sakadāgāmi-magga-citta* is called *sakadagāmi-magga-ñāṇa* – the path-wisdom of once returning.

The meditator becomes the "third Noble person" called "*sakadāgami-magga-puggala*" – "once-returning-path-person."

• **The Once-returner (*Sakadāgāmi*)**

In the *sakadāgāmi-magga vīthi* (cognitive series of the path of once returning) *sakadāgāmi-magga-citta* arises just once followed by two or three *sakadāgāmi-phala-cittas*. As soon as *sakadāgāmi-phala-citta* arises, the meditator becomes a once-returner (*sakadāgāmi*) – the "fourth Noble person" (*sakadāgāmi-phala puggala*).

Sakadāgamimagga does not eliminate any defilement (*kilesā*), but it reduces the remaining defilements. Especially it reduces sensuous craving and attachment (*kāmarāga*) and ill will (*anger*).

So a once-returner has less defilements than a stream-winner. Since he still has sensuous craving, he still enjoys sensual pleasure, but less than a stream-winner. He also has less anger and less worry than a stream-winner. He will be reborn in a blissful sense-sphere (human realm or deva-realm) for only one more existence. Then he can be born in brahma realms, become an Arahant in due course and pass over to Nibbāna.

There are six kinds of once-returners.

1. Those who become once-returners in the human realm, become arahants here and attain parinibbāna here.
2. Those who become once-returners in the human world and attain parinibbāna in a heavenly realm.

3. Those who become once-returners in a heavenly realm and attain parinibbāna there.
4. Those who become once-returners in a heavenly realm and attain parinibbāna in the human world.
5. Those who become once-returners in the human realm and, after being born once in a heavenly realm, attain parinibbāna in the human realm.
6. Those who become once-returners in the human realm, and after being born once in the human world, attain parinibbāna in a heavenly realm.

• **The Arising of the Wisdom of the Path of Non-returning (*Anāgāmi-magga-ñāṇa*)**

The once-returner, with the intention of eliminating sensuous attachment (*kāmarāga*) and ill will (*vyāpāda*) and to go up to the third noble realm, i.e., to become a non-returner, undertakes *vipassanā* meditation again. He unites harmoniously the faculties (*indriyas*), the powers (*balas*), the path-factors (*bojjhaṅgas*) and contemplates the formations as mentality-materiality, causes-effects, five aggregates, twelve bases, eighteen elements, which exist in three periods, internally and externally, as impermanence, suffering and not-self in turn.

He contemplates repeatedly, crushing all formations into ultimate realities and developing wisdom repeatedly to understand their true nature comprehensively. He enters the right path of *vipassanā*-meditation.

He again develops the insight knowledges one after another from *samasana-ñāṇa* to *saṅkhārupekkhā-ñāṇa*, and through one apprehending consciousness (*avajjana-citta*), develops conformity-knowledge (*anuloma-ñāṇa*) and *gotrabhu* or *vodāna-citta*, which is followed immediately by *anāgāmi* path-consciousness. The wisdom associated with *anāgāmi-magga-citta* is called *anāgāmi-magga-ñāṇa* – the path-wisdom of non returning.

The meditator becomes the "fifth Noble Person" called "*anāgāmi-magga-puggala*" – "non-returning-path person."

• **The Non-returner (*Anāgāmi*)**

In the *anāgāmi-magga vīthi* (cognitive series of the path of non-returning), *anāgāmi-magga citta* arises once followed by two or three *anāgāmi-phala cittas* (non-returning fruition-consciousness). As soon

as *anāgāmi-phala-citta* arises, the meditator becomes a non-returner (*anāgāmi*) – the "**sixth Noble Person**" (*anāgāmi-phala puggala*).

Anāgāmi-magga totally eliminates sensuous attachment (*kāma-rāga*) and ill will (*vyāpāda*) as well as the two fetters – viz., *kāmarāga-samyojana* and *vyāpādasamyojana*. So a non-returner will not enjoy sensual pleasure any more. He may live together with his wife, but only as brother and sister. He will never become angry and has no worry and no fright about anything. He keeps ten moral precepts and takes food only before noon. He takes no delight in money and gold. We can know a person to be a non-returner by these criteria.

His mind will always be peaceful. He can enjoy the unique bliss of Nibbāna whenever he wishes by developing *anāgāmi-phala-samāpatti* (fruition attainment of non-returning). If he attains all the eight *jhānas*, he can also enjoy *nirodha-samāpatti* (extinction-attainment) during which all consciousness and mental activity are temporarily suspended.

When a non-returner dies, he will not be reborn in a blissful sensuous realm as he does not enjoy sensual pleasure; he will be born in a brahma realm by spontaneous rebirth, become Arahant in a brahma realm and pass over to Nibbāna.

There are five types of non-returners.

1. Those who attain arahatship within the first half of the life of the Pure Abode (*Suddhāvāsa* heaven) where they are reborn.
2. Those who attain arahatship within the second half of the life of the Pure Abode where they are reborn.
3. Those who attain arahatship (become arahants) without having to struggle very hard.
4. Those who attain *kilesāparinibbāna* (attain arahatship) after struggling very hard.
5. Those who do not attain *kilesāparinibbāna* in the four lower Pure Abodes and attain arahatship in the highest fifth Pure Abode (i.e. *Akaniṭṭha* heaven).

• **The Arising of the Wisdom of the Path of Arahantship**
(*Arahattamagga-nāṇa*)

The once-returned, with the intention of totally eliminating *rūparāga*, *arūparāga*, *māna*, *uddhacca*, *avijjā* (i.e. the remaining defilements) and to go up to the fourth Noble realm, i.e., to become an Arahant, undertakes *vipassanā*-meditation again. He unites harmoniously the facul-

ties, the powers, the path-factors, and contemplates the formations as mentality-materiality, causes-effects, five aggregates, twelve bases, eighteen elements, which exist in three periods, internally and externally, as impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*) in turn.

He contemplates repeatedly, crushing all formations as ultimate realities, and developing wisdom repeatedly to understand their nature penetratively and comprehensively. He enters the right path of *vipassanā*-meditation.

He again develops the insight knowledges one after another from *sammasana-nāṇa* to *saṅkharupekkhā-nāṇa* and through one apprehending consciousness (*āvajjana-citta*) develops conformity-knowledge and *gotrabhu* or *vodāna-citta*, which is followed immediately by *arahatta-magga-citta* (*arahatta*-path consciousness). The wisdom associated with *arahattamagga-citta* is called *arahattamagga-nāṇa* – **the path-wisdom of Arahantship**.

The meditator becomes the "**seventh Noble Person**" called "***arahattamaggaṭṭha-puggala***" – "***arahatta-path-person***".

• **The Arahant** (*Arahatta-phalaṭṭha-puggala*)

In the *Arahatta-magga vīthi*, *arahattamagga-citta* arises once followed by two or three *arahatta-phala cittas* (*arahatta*-fruition consciousness). As soon as *arahatta-phala* arises, the meditator becomes an *Arahant* (a perfect person) – the "**eighth Noble Person**" (*Arahattaphalaṭṭha-puggala*).

Arahattamagga-nāṇa eliminates totally all the remaining seven defilements – viz., *lobha*, *moha*, *māna*, *thina*, *uddhacca*, *ahirika* and *anottappa*. It also totally eradicates all the remaining five fetters, namely, *rūparāgasamyojana*, *arūparāgasamyojana*, *mānasamyojana*, *uddacca-samyojana*, and *avijjāsamyojana*.

As his mind is totally pure, being free from all kilesās (defilements) and fetters, he no longer has any greed, ill will, delusion, conceit, wrong views including personality-belief and other bad mental factors. He has no attachment to anything, so he is free from all entanglements. He does not regard anything to be his own; so he has no bad feeling even when something is taken or stolen from him. No moral minds and immoral minds arise in him.

He has laid down the heavy burden of misery. He has reached the

highest and noblest goal of arahatta-phala and Nibbāna. He can enjoy the unique bliss of Nibbāna as much as he likes by developing Arahatta-fruit attainment (*arahattaphala-samāpatti*). If he also attains the eight jhānas, he can also enjoy **extinction-attainment (*nirodha-samāpatti*)** up to seven days at a time.

He understands the four noble truths truly in all aspects, and truly gains deliverance from all suffering and the causes of suffering. He is truly the happiest man. He is truly a noble person, worthy of accepting the noble offering of men and gods. When he passes away, he will attain Nibbāna, the cessation of and deliverance from suffering for ever.

There are five types of Arahants.

- 1 *Paññāvimutta-arahat* – one who is emancipated through wisdom.
- 2 *Ubhatobhāgavimutta-arahat* – one who is emancipated in two ways, namely, by arūpajjhāna and ariyamagga.
- 3 *Tevijja-arahat* – arahant with three supernormal knowledges.
- 4 *Chalābhiñña-arahat* – arahant with six supernormal powers.
- 5 *Paṭisambhidhāpatta-arahant* – arahant who possesses the four *sambhidhās*, i.e., the knowledge of the meaning of each word, the knowledge of the Pāḷi text, the knowledge of the origin of the words, and the determinate knowledge together with the accurate discrimination of the first three knowledges.

• Enjoying the Peace and Bliss of Nibbāna with Fruition Attainment

Fruition-attainment (*Phala-samāpatti*) means arriving at Nibbāna, where all defilements cease to arise, by ariya-phala cittas, or in other words it is perceiving the peaceful elements of Nibbāna with a series of fruition-consciousnesses while enjoying the unique bliss of Nibbāna.

Only noble persons can develop fruition-attainments. The stream-winner can develop only *sotāpatti*-fruition attainment, which he has attained. He cannot develop higher fruition-attainments, which he has not attained yet. Once-returners, non-returners and arahants enjoy their respective fruition-attainments, which they have attained.

They cannot develop the lower fruition-attainments, which no longer concern with them.

To explain this point further, a worldling, when he attains *sotāpatti*-phala-citta, becomes a stream-winner. He is no longer a worldling.

Similarly, when he attains *sakadāgāmi-phala-citta*, he becomes a once-returner; he is no longer a stream-winner. So *sotāpatti*-fruition concerns only with a stream-winner; it does not concern with a once-returner.

To give an example, the *bhavāṅga*-cittas which arose in our past existences do not concern with us when we die and become new persons. They do not arise any more.

Therefore, once-returners can develop only *sakadāgāmi*-fruition-attainment; he cannot develop *sotāpatti*-fruition-attainment. Similarly, non-returners can develop only *anāgāmi*-fruition-attainment, and arahants can develop only arahatta-fruit attainment.

• Why do Noble Persons develop Fruition-Attainments?

They develop fruition attainments to live peacefully and happily in the present existence with the present body. For examples, kings enjoy their possessions and happiness and celestial beings enjoy their possessions and happiness; and so too noble persons enjoy their possessions and happiness, which is supramundane happiness. Thus they develop fruition-attainment to enjoy the supramundane happiness, which is the eternal peace and unique bliss of Nibbāna.

• How do they develop Fruition-Attainments?

The occurrence of fruition-attainment takes place for two reasons – viz., to bear in mind no sense-object other than Nibbāna and to bear in mind only Nibbāna. Fruition-attainment is also called *animitta-cetovimutti*, meaning "deliverance of the mind from all defilements and void of the sign of formations".

Noble persons can determine in advance the period of fruition-attainment they like to develop. They make resolution to remain in the fruition-attainment for one hour, two hours, etc., up to seven days at a time, before they develop the fruition-attainment.

They enter a quiet place, stay alone, and undertake *vipassanā*-meditation again by the power of *udayabbaya-ñāṇa* (the wisdom of comprehending the arising and perishing of mentality-materiality together with the three characteristic marks of existence), etc. After developing *vipassanā-ñāṇas* one after another up to conformity-knowledge (*anuloma-ñāṇa*), the fruition-attainment cognitive series (*phala-samāpatti-vīthi*) arises as follows in slow-witted person.

"Na-Da-Ma-Pa-U-Nu-Vo-Phala-Phala-many times"-Bh-

In quick-witted person, parikamma (Pa) is eliminated.

Vo = *Vodāna*, meaning "purification" stands for gotrabhu. Both *vodāna* and gotrabhu represent the same consciousness. As gotrabhu has to cut off the worldling lineage to form ariya-lineage only once in Sotapatti-magga cognitive series, and a noble person will not be reverted back to a worldling again; so *vodāna* is used in place of *gotrabhu* in all higher *magga-vīthis* as well as in the *phala-samāpatti-vīthis*.

In developing fruition-attainment, as the meditator inclines his mind to develop fruition-consciousness, only fruition consciousness arises and the higher path-consciousness does not arise.

• **What are the Causes for the Stability of Fruition-attainment called Animittacetovimutti?**

There are three causes for the stability of fruition-attainment.

They are: (i) Taking no notice of all saṅkhāra signs,

(ii) Taking notice of the Nibbāna element which is void of saṅkhāra signs,

(iii) Preparation in advance, which means making resolution in advance for the duration of fruition-attainment that he wishes to develop.

That is the reason why the fruition-attainment is stable for the whole period of his predetermination.

• **What are the Reasons for Coming out of Fruition-attainment?**

There are two reasons for coming out of fruition-attainment. They are: (i) taking notice of all saṅkhāra signs, and

(ii) taking no notice of the Nibbāna element which is void of saṅkhāra signs. Thus at the end of the predetermined period, the meditator comes out of fruition-attainment. The series of fruition-consciousness, which takes Nibbāna as its object, terminates and life-continuum (*bhavaṅga citta*), taking the near-death sign of the past existence, arises.

The noble fruition (*ariya-phala*), which has spat out craving (*taṇhā*), is very calm and peaceful. It is the peaceful noble fruition of the calmly, noble path-consciousness, which has pacified and eliminated the fire of defilements and has the unique Nibbāna as its object.

"The noble fruition is the most valuable possession of noble persons. Its unique bliss and peaceful happiness can be enjoyed by wise people who develop vipassanā-wisdom. Therefore, that unique fruition-happiness is truly the fruit and result of wisdom-meditation (paññā-bhāvanā) which is development of

vipassanā-wisdom"

• **Development of Extinction Attainment (*Nirodhasamāpatti*)**

Enjoyment of the unique peaceful bliss of the noble fruition is not the only fruit and result of wisdom-meditation. Development of extinction attainment is also the fruit and result of wisdom-meditation.

• **What is Extinction-attainment (*Nirodha-samāpatti*)?**

Extinction attainment is the extinction of consciousness, mental factors and consciousness-born materiality for one hour, two hours, etc., up to seven days at a time as predetermined by the person who develops extinction-attainment.

• **Who can Develop Extinction-attainment?**

All worldlings, stream-winners, once-returners, *sukkhavipassaka* (who do not attain jhāna) non-returners and arahants cannot develop extinction-attainment. Only non-returners and arahants who attain eight jhānas (four *rūpāvacara-jhānas* and four *arūpāvacara jhānas*) can develop extinction-attainment.

In which Realms can Extinction-attainment be Developed?

Extinction-attainment can be developed only in sensuous blissful realms and *rūpa-brahma* realms, called *pañcavokārabhava*, which have five aggregates. The reason is that the eight jhānas have to be developed in order. In *arūpa-brahma* realms, called *catuvokārabhava*; where there are only four mental aggregates, *rūpāvacara jhānas* cannot be developed; so extinction-attainment cannot be attained.

• **What is the Reason for Developing Extinction-attainment?**

The reason for developing extinction-attainment is to live happily and peacefully with the present body in the present existence with the extinction of mentality and consciousness-born materiality (breathing is also extinct), arriving at the cessation-element Nibbāna, as they are fed up with formations.

• **How is Extinction-attainment Developed?**

The noble person, who wishes to develop extinction-attainment, performs the prior work (*pubba-kicca*) to be done, develops the eight jhānas one after another, undertaking vipassanā on each of them, and finally develops the *nevasaññā-nāsaññā-yatana jhāna* and let it cease. At that moment extinction-attainment arises.

It is correct. By the power of *samatha-bhāvanā* (tranquillity-meditation), he can develop the eight *jhānas* one after another, and stay at

nevasannā-nāsaññāyatana jhāna. By the power of *vipassanā-bhāvanā* (insight-meditation), he can develop ten insight knowledges step by step and stay at fruition-attainment.

Only by exerting effort step by step with the power of both samatha-meditation and vipassanā meditation, can he develop extinction-attainment.

It will be explained further. The *bhikkhu*, who wishes to develop fruition-attainment, takes food, cleans the bowl, hands and legs, enters a quiet, secluded place, sits down cross-legged with upright body and mindfulness directed towards the meditation-object.

He develops the first jhāna-attainment, comes out of it, and contemplates the formations in the *jhāna* as *anicca, dukka, anatta* in turn. Then he develops the second jhāna-attainment, comes out of it, and contemplates the formations in it as *anicca, dukkha, anatta* in turn.

Similarly he develops step by step the third jhāna, the fourth jhāna, *ākāsānañcāyatana-jhāna, viññānañcāyatana-jhāna, ākincaññāyatana-jhāna*, comes out of the respective jhāna-attainment, and contemplates the formations in each jhāna as *anicca, dukkha, anatta* in turn.

Then he performs the prior work to be done. He makes the following resolutions (*adhittāna*).

- 1 May I remain in extinction-attainment for one day, two days, ... or seven days (the period must not exceed his life-span which he can know.)
- 2 May my life and body, my robes and utensils, my monastery, etc., be neither harmed nor destroyed by any means. (He can demarcate the area as much as he likes.)
- 3 May I come out of extinction-attainment as soon as the congregation of monks wishes my presence.
- 4 May I come out of extinction-attainment as soon as the Buddha wishes to see me. (This is done when the Buddha is alive.)

Then the *bhikkhu* develops *nevasaññā-nāsaññāyatana jhāna*. Soon after that jhāna occurs two times, the mental stream is cut off. Consciousness, mental factors and consciousness-born materiality cease to arise and extinction-attainment takes place.

The *bhikkhu* does not breathe during extinction-attainment. He does not move and he does not know anything. Kamma-born materiality, heat-born materiality and nutriment-born materiality, however, keep

on arising. So the person does not die. In the human realm one can remain in extinction-attainment for up to seven days. A *rūpabrahmā* can remain for long periods in the *rūpabrahma*-realm.

When the predetermined period is over, *cittas* and *cetasikas* rearise, and the person is said to come out of extinction-attainment. In coming out of extinction-attainment, *anāgāmi-phala citta* arises once in a non-returner (*anāgāmi*), or *arahatta-phala citta* arises once in an arahant. Then life-continuum (*bhavaṅga-citta*) keeps arising as usual.

• The Noblest Goal in Life

The noblest goal in all our lives is to swim across the wide ocean of the cycle of rebirths (*saṃsāra*), to gain deliverance from all sufferings, and to land on the eternally peaceful and blissful shore of Nibbāna by the attainment of the Fourfold Path-wisdom and their Fruition-wisdom.

The thing to do starting from now is to keep pure morality and to undertake samatha-vipassanā meditation as taught by the Buddha. This is the only and sure Path known as **the Middle Path** (*Majjhimaṭṭipadā*) or the **Noble Eightfold Path** as it consists of eight factors, which can be classified as the **Noble Threefold Training** – viz., the Training of Morality (the Path-foundation), the **Training of Concentration** (*samatha-meditation*) and the **Training of Wisdom** (*vipassanā-meditation*).

** The only path that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna is the Noble Eightfold Path.*

(*Mahāsatipatthāna Sutta*)

The Perfect Path

** Free from pain and torture is this path, free from groaning and suffering is this path; it is the perfect path.*

(*Majjhima Nikāya 139*)

** Among all paths this noble eightfold path, which leads to the ageless, painless, deathless Nibbana, and which is free from danger, is the Noblest Path.*

This wonderful path is now in front of us very clearly and amazingly. We are most lucky to come across the teachings of the Buddha and to know about this path very vividly and comprehensively in this very life.

We should make hay while the sun shines.

Millions of Arahants have trodden along this path and reached Nibbāna.

As soon as we undertake the training of morality, abstaining from all evil actions and causing no harm to any living being, we are already living most happily in the world.

When we undertake the training of concentration and attain jhāna concentration, well, we shall be enjoying the highest mundane bliss like heavenly brahmās.

When we enter vipassanā-meditation and develop the insight wisdoms one after another, we shall enjoy greater bliss and greater happiness. When we can develop ten insight knowledges (*vipassanā-ñāṇas*), the first path-consciousness and its fruition-consciousness will arise automatically through gotrabhu and we shall become stream-winners – noble persons!

** Far better than a hundred years in the life of an immoral person who has no control over his senses is a day in the life of a virtuous person who cultivates meditation. (Dh. 110)*

** Far better than sovereignty over the whole earth or sovereignty over two celestial realms, that is, far better than to be a universal Monarch or the celestial king Sakka, is to be a Stream-winner.*

As a stream-winner, we can live on with our family, doing the work we should do, and keep *pañca-sīla* very purely. As we have totally eliminated sceptical doubt and the wrong view including personality-belief, we are no longer selfish and self-centred. As our faith in the Triple Gem is very strong and unshakeable, we shall revere the Triple Gem and radiate loving kindness to all living beings most of the time.

Also we have eliminated the gross aspects of the remaining defilements; so we shall not be burnt badly by eleven fires which burn worldlings badly most of the time. **The eleven fires are the fires of greed, anger, ignorance, birth, ageing, death, worry, lamentation, pain, grief and despair.**

To live on with the full understanding that we shall not be born in woeful abodes after death, that we shall be reborn in sensuous blissful realms up to seven existences if we wish, that we can still be born in brahma realms enjoying the great brahma-happiness and the unique Nibbāna-happiness for ever, we shall live most happily starting from

this very life.

To become a stream-winner is not very difficult if we undertake the Noble Threefold Training as taught by the Buddha consistently and steadfastly with wisdom and understanding.

To find a teacher who teaches meditation as taught by the Buddha is very important. At present there are International Pa-auk Forest Buddha Sāsana Meditation Centres in Mawlamyine, Yangon, Mandalay and other cities in Myanmar, and also in Singapore, Malaysia, Indonesia, Taiwan, South Korea, U. S. A. in Sanfrancisco, etc., where meditation is taught in detail according to the teachings of the Buddha.

Everyone is welcome to come and meditate in these meditation centres at any time.

So you have the golden chance to undertake meditation as taught by the Buddha to attain the highest goal in this very life. If there is a will, there is a way!

May you attain enlightenment soon, and
may you be happy and well always!

1.4.2015

Dr. Mehm Tin Mon

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• **Review Questions**

- 1 What is the "Purification by Knowledge and Vision"? What are the four functions performed by the noble Path-wisdom simultaneously? (p. 334)
- 2 Mention the 16 knowledges which a stream-winner has developed. Can a stream-winner know that he has become a stream-winner? Give reasons. (pp. 335, 334)
- 3 Explain the arising of *sotāpattimagga-ñāṇa* by comparing with a man jumping across a big drain. (pp. 335, 336)
- 4 Describe the properties of *sotāpattimagga-ñāṇa* and the benefits it gives to a stream-winner. (pp. 337, 338)
- 5 How should a stream-winner undertake vipassanā-meditation to become a once-returner? (pp. 338, 339)
- 6 What are the differences between a stream-winner and a once-returner? (pp. 337-338, 339-340)
- 7 For what reasons does a once-returner undertake vipassanā-meditation again? What benefits will be gain on attaining anāgānimaggacitta? (pp. 340, 341)
- 8 Describe briefly how can a non-returner become an Arahant. What are the defilements and fetters eliminated totally by Arahattamagganāṇa? (pp. 341, 342)
- 9 Describe the qualities of an Arahant and the five types of Arahants. (pp. 342-343)
- 10 How do noble persons enjoy the peace and bliss of Nibbāna? Why do they develop fruition-attainments? (pp. 343-344)
- 11 How do noble persons develop fruition-attainments? Why do they come out from fruition-attainments? (pp. 344-345)
- 12 What is extinction-attainment (nirodha-samāpatta)? What is the reason for developing it? (p. 346)
- 13 How is extinction-attainment developed? How can one come out of it? (pp. 346-348)
- 14 What is the noblest goal in life? Can we attain it in this life? How can we attain it? (pp. 348-350)

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